

HOMELY THOUGHTS ON

# THE GREAT WAR

ITS

## DEVELOPMENT AND RESULTS

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By John Coutts,

Author of "The Tree of Life," "Christ's Kingdom and Criticism," The "Divine Travail," "The Divine Wisdom," "Forms of Religion," "Faith, Science and Religion," "Old Lamps and the New Light of Science," &c., &c.

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1914.

# OLD LAMPS

AND THE

## NEW LIGHT OF SCIENCE.

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The Pleasant and Harmonious Fellowship of  
Empiricism, Philosophy and Religion  
on the Question of Development.

- CHAPTER I.      FORCE, ENERGY, MATTER AND PHYSICS.  
                    Lamp : The Sphinx and the Riddle.
- CHAPTER II.     THE REALM OF PHYSICAL LIFE.  
                    Lamp : The Maze and the Minotaur.
- CHAPTER III.    THE REALM OF THE SPIRIT.  
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                    Lamp : The Treasure in the Earthen Vessels.

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# PREFACE.

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At the present time the thoughts of men everywhere are turned toward the war that is raging throughout the world. Those who think seriously about the matter agree that war is wrong, immoral and unreasonable.

There is, to a limited extent, a division of thought as to practical action; some condemn this war and think it might have been avoided; others are unable to reach this conclusion, and do not see how it could have been avoided. War is a terrible evil; but, if those who cherish the spirit of war are not resisted, then there would be failure in duty to God, the State and mankind. Men approve of true moral relations; the State calls men to defence, and also to punish evil-doers; on the other hand, Christians feel that Christ is Lord and that the Beatitudes have power and authority.

God condemns war as unreasonable; yet, this also is true, He is, in a sense, involved in war, and in all forms of evil. The moral world is built upon goodness, truth, justice, righteousness and judgment. He is merciful and gracious; but He is also a Just Judge. Men ought to be moral, in His image; as Christians they become His sons. As men they are on God's side, and are called to be His servants in the fight against disease, disorder, degradation, sin, rebellion and all evil.

This is the position; war is conflict between God and the devil, good and evil men. When evil men are self-assertive, selfish, jealous, suspicious, full of hatred, and the spirit of murder, then what can good men do but assert God, truth, righteousness, and justice, and, if necessary, die for these ideals.

But how about the Ideal, and the Christ? He is the Ideal in Grace; the True Son of God; the Revelation of God in Grace and Sacrifice; above Mosaism, Judaism, and all isms; and, it is in this light He has to be studied. Men are trying to find ideals; they are involved in conflicts in all realms of thought; they are awakening to spiritual ideals, and they find that the spiritual reigns in all realms of truth. What good men know is that they cannot compare themselves with the Christ; in every realm of truth they have to fight the good fight of faith so that they may attain to eternal life; thus even in the field of war there is room for the spirit of grace and the life of sacrifice.

What men have to remember is that they are subject to the law of heredity, and, to the law of development; they are involved in all the good and evil of the past; and, they are, in a true sense, that they do not understand fully, working out the Divine Purpose of Grace that will bring salvation and peace to mankind. Men, families, societies, nations, mankind, are all involved in war; they are being called upon to choose their side in the conflict; and, what can be seen is, that when all men love truth, do what is just and right, fear and obey God, love mercy and follow Christ, then war will end, permanent peace will reign and the Kingdom of Heaven will be come.

In the meantime, the condition among men is a war of ideals. Worldly men selfishly seek their own ends, to gain wealth, power, and greatness. Good men, as patriots, who love their kin, their homes, their nations are, in duty called upon to resist those who are aggressors and law-breakers. Christians, in the spirit, try to rise above all these earthly ideals; they cherish the hope that the Kingdom of Christ is near in mercy and love, in conformity with all the laws of the universe. Ideals as Adamic, and patriotic must fail to conform to universal law, these must pass away in the light of the Eternal and Universal Kingdom of Heaven revealed to mankind.

December, 1914.

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# HOMELY THOUGHTS ON THE GREAT WAR ITS DEVELOPMENT AND RESULTS.

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AT the present time the thoughts of men turn to the great war that is raging on the earth; it has become so serious, that all other subjects appear to be of secondary importance; it is said to be a question of life or death, and thus it is little wonder if men are absorbed in the events that are taking place in Belgium, France and Russia. War is a chronic evil upon this earth; history is full of its awful devastations; at one time it is the record of mad ambition attempting to gain supremacy; at another it is illuminated by the efforts of brave men who, as patriots, give their lives for their fatherland, for liberty and freedom, for God and religion. War is "evil only, and evil continually"; there is evil at the root, as cause, but there may also be truth, goodness and righteousness involved in the struggle. The devil is there with all his cunning and power; but God also is in the conflict, and He is overruling all wars to bring about His Divine Purpose of Grace and Salvation, so that, in due time, men will see the four-square City of God, the true Salem, in which there is peace; and live in that country where all will be in harmony with Heaven, in truth and righteousness.

What students of history are beginning to understand is that War is a chronic condition of antagonisms upon this earth, now smouldering, and again breaking out in eruptions that can be localised; but, also, in a special manner, at the end of definite ages in history, arousing particular passions that extend into conflict in every direction. Where unity was expected and abiding peace, there the storm would suddenly gather and burst upon men; they said, Peace,



peace, but Providence said, the Storm, the Battle, the lightning and thunder, and men knew how helpless they were under such conditions. The Voice of God was heard in the storm ; and men were made afraid. The intervention, the lesson, was required. It takes a thunder-storm to purify the air when it is poisoned with the foul gases that arise out of the earth. The study of War, and its causes, requires great patience, surely it is time that scientific thinkers should turn their thoughts to the prevention of war ; truly this would be better for mankind than the application of physical scientific knowledge in the production of what brings destruction and misery to mankind.

The present war is remarkable in the extent of its operations ; as extending in battle array over France, Belgium, East Prussia, Austria, Servia, Africa and China. It is a question of many millions of men facing each other ; every man seeking to kill his brother man. It is the concentration of the powers of the keenest intellectual thinkers, and ambitious workers, the world has ever seen. It is men regnant in power and glory, reigning over land and sea, and making the air and the ether their servants. It is men the conquerors of all the powers of nature, the recipients of all the blessings of Providence, taking what the good God has given so freely and fully to them, and they are turning these blessings into the means of cursing, death and destruction.

These are the awful facts that students are required to face at the present time ; the war fever is deadly ; and, Death the reaper is gathering in a great harvest. What men might have seen was the White Horse of peace and the Rider going forth conquering. What they now see is the red horse, and the great sword that destroys ; and, what they may expect to follow, in due time, is the black horse and famine ; the pale horse and Death as his rider ; hell let loose will follow, and the fruits will be killing, hunger and death. The saints do well to cry to the Lord to come and judge their enemies ; but, upon saints and sinners alike sunshine and rain have fallen from heaven in the past, now they are ready to cry out " the great day of His wrath is come ; and who shall be able to stand ? "

It is far from easy for students to define in their own minds, What war really means in the light of science ? Why it should recur at intervals with such intensity ? How it can be explained away as irrational ? Who are the in-

stigators in such movements ? Whereunto all such movements tend ? When Truth and Righteousness will utterly destroy the very desire that war should come into existence ? The position at the present time, as represented by careful thinkers, is chaotic in the extreme. The voices that men hear are from Babel not from Zion ; some men will maintain that war is a great good in a nation and for the world, because through it men are made strong, courageous, and faithful. They gain power ; they conquer enemies and seize their countries ; in fact this party will have it that life is not worth living unless men are alive to the glory of conquest and the possession and government of the whole world. What thinkers see is that this line of thought is evil because it is based upon ambition, power, the glory of man, and it leads direct to jealousy, strife, malice, hatred and murder. This appears to be the devil's line of argument ; it is based upon lies, selfishness, self-assertion and self-glorification ; and thus, it can be seen that under such conditions science must fail to find truth or discover harmony and unity of thought. There are those who reject all that tends to strife and war, they take the Lord Jesus Christ as Teacher and Guide. The Sermon on the Mount is their ideal ; and the schools of the Quakers, the Tolstoyians, and the Peace-at-any-price party, is their policy in the face of this wicked world. Kindly wise people are inclined to side with Jesus Christ, but, somehow, they think His ideals are too high, and His principles Divine ; but, are they workable in such a world as this where egoism is rampant and power is almost triumphant ? It is a fact that the way of Jesus Christ is the best way ; but, how much sophistry, and the subtlety of the devil, is required to be able to make headway against the three great powers, the world, the flesh and the devil.

What all this means is that the masses of mankind are unable to get a hold of those fundamental truths, which, it must be assumed, lie at the root of such questions, and thus they drift on from age to age helpless because their teachers and guides are unable to help them. Schools of thought and great scholars, universities and learned professors, are all encircled by the same darkness, and lost in the same fog as the common people ; thus, it is little wonder if there are thinkers who begin to think, and say, that it is a waste of time to follow such guides, when they see plainly that their teachers have no fog dispelling power. If they are the children of the past, of darkness and of the mist, then why

continue to follow them ? If the light and the mist-dispelling power is to come from Heaven, not from the Earth, then faith is valuable, it will create hope, and with hope the mist will get thinner overhead, the light will shine through, and very soon the Sun will appear in radiant glory.

This analogy of the natural and the spiritual may be useful at the present time ; what it suggests is that thinkers have been awakened ; they have left their teachers in the valleys enshrouded with mist ; they have climbed the sides of the mountains ; they have reached the tops of some of them ; they have seen the Sun radiant in glory ; and, from mountain top to mountain top they are sending, as by ether waves great messages of discoveries that they have made in their arduous climbing up the mountain's side. What they say is that the fathers erred, when they said that Truth was to be found at the bottom of the well ; what they saw was their own images reflected back upon their vision, and thus they could only find what they already possessed, a miserable egoistic photograph of their deductive philosophies. On the mountain tops it is altogether different ; the Sun can be seen ; in the light of the Sun the workers can converse with each other, and the Universe is radiant in light. If all this could be translated into modern thought it would mean that the Sun of Truth is the Lord Jesus Christ ; Science, as true knowledge, is the light of truth derived from Him ; and in His light men can walk in safety. It is the light of truth, as derived from Him, that is all-important ; lose the Vision of the Sun of Truth and Righteousness and the mist and darkness come on ; the earthly vapours blot out the heavens and men wander in the desert places without even a Moses to guide them toward their promised land.

Here it may be well to observe that Science is not a fetish, an object of worship, a perfect standard of thought before which men are to give up their own rational powers and bow down before it as if it were infallible authority. Science is like light in this, it is the dawning of the morning, it increases steadily, it is advancing, and what men expect is that it will, in due time, reach meridian splendour and then men will know even as they are known. Scientific workers have been in the field for centuries in the physical world of thought ; and, it is generally admitted that if the light in that realm is not as yet perfect, it is so far advanced that the outlines of the hills and dales can be traced, thus



what is known is of permanent value. The difficulty is not with Science, that is with the facts ascertained by inductive experience and knowledge ; the true relations remain true, even though men misinterpret them, and in their haste attempt to build up systems of thought that appear to give harmony and unity to their far-reaching conceptions. What can be proved by experience and inductive thought is true in the light of Science ; but, it ought to be remembered that the great thinker, Mr. H. Spencer, on the mountain top of the physical world, when he looked round and saw, as he thought, the whole universe evolving out of Force, or Energy, made a serious mistake in producing an egoistic deductive theory to prove what Science had not demonstrated and could not prove. This is the danger that meets every egoistic thinker, every philosopher, it is a great temptation to possess such a vision, and to try to win other thinkers to stand upon the same pinnacle of thought so that they might, with him, enjoy the same intense pleasure. To-day it is admitted by wise thinkers that the far-reaching vision of Mr. Spencer is of great value ; but, the earthly, the materialistic, the egoistic palace of thought, has been, in a sense, a failure, just because it is so ably built up from the earth centre, and, not as it ought to have been, brought down from Heaven. The subtle thought here takes this form ; this prince among thinkers, an intellectual giant, evolved out of the earth, Force, and out of his own earthly brain, and nerve force, a great spiritual intellectual world of thought that was universal in its range, apparently forgetting that the creator was greater than his creation, the thinker than his philosophy. What men are now able to see is that the great thinker was an imitator of the great Creator ; he tried to express his vision of truth from the earthward side, not realising that his world was to a large extent the reversion of the forms, the ideas, the relations of the Creator and Lawgiver. It may be that this thought is now influencing wise thinkers, that Faith in God lies at the root of all true thinking ; they must begin here, because assuredly the creature, as angel or man, has been created ; thus it is all-important that the lines of thought followed should be those upon which He, as Creator, has revealed Himself in His works to His creatures. Wise men of Science may not order their thoughts in this way ; but this they do know, they are at work in a universe that is a cosmos, as rational and divinely wise ; it is this conception that created

in them the grace of Hope ; it is because their hopes and labours are rewarded with success that with Patience they continue their labours ; and the result must be, in due time, the manifestation of the City of God in Love, as coming down from Heaven to transform this earth.

It is hardly necessary to remark that this line of thought requires to be studied and acted upon by all men ; but, above all others wise men should learn that when they sit down to study, the thoughts, the words, and the works of God, they must not be so foolish as to try to confine them to their very limited narrow sphere of knowledge ; this would not be the work of the scientific spirit but of intellectual egoism. What the scientific spirit tries to do is to follow the Divine footsteps patiently and reverently, being assured that God has revealed, made manifest, His thoughts, as forms, in His Works ; His ideas and ideals in all true ideas ; His truth and righteousness in intellectual wisdom and moral actions ; and, His Grace, and Love, as Sacrifice, in His Sacred Word. He is the Eternal, the Divine Wisdom, the Saviour and Judge of men ; and men, in all humility, should ever remember that they are under time limits ; that they are far from being wise ; that they need to be saved and guided ; and, that they are accountable for their words and actions to their Creator and Saviour.

Out of this conception of God, as central and universal, as Eternal Cause, as the Manifestor of Divine Power, Wisdom and Love to men, there arises this thought that the way of Science is the way by which men may attain to divine knowledge, that is to a standard of divine thought ; to an involution by which the rational creature may know and possess the Divine Image. If the truth of Scripture is that man was created in the likeness of God, then what is involved in this thought is that germinally he is thus endowed, and, under the most favourable conditions, he will develop all the endowments possessed, and, at last respond to, and correspond with, the Divine Ideal. This is a thought well known to poets, preachers and mystics ; they delight to study the conception that in this way alone can the creature fulfil the purpose of the Creator ; in a most wonderful way men will not merely awaken in His likeness, but they will know Him, be like Him, and see Him as He is in Truth, Righteousness and Love. When men cherish this vision, they actually think that they are looking upon the ideal and perfect standard of manhood, it may be of divine son-

ship ; but as can be seen they are not limiting their conceptions to what is earthly and built up out of the earth ; they are living the life of Faith ; they cherish the divine Hope ; with Patience they follow the pilgrim pathway ; and, they know that even in this life they enjoy the first-fruits of heavenly Love.

It is not suggested that all scientific thinkers and workers have attained to this conception of divine development in the life of man ; some limit their thoughts to the visible and physical world of forms ; others try to apprehend the world of ideas and ideals ; many live, move and have their being in the great empiric world of commerce, culture, politics and society ; and, there are those who know that there is a spiritual world, which transcends in importance all other worlds of thought. What is suggested here is that men are apt to limit their outlook unwisely in an unscientific way ; they give special study to earthly forms ; they are introspective and think upon ideals ; they launch out into the great world with all its confusion of general conceptions ; or, they may concentrate their thoughts upon other realms of thought, which in their own place, are of great importance. What has to be remembered by students is that all true knowledge, in its details and relations, is scientific knowledge ; as such it is spiritual ; but, the knowledge is graded, it rises from the physical to the spiritual ; and, it is the highest that harmonises, unifies and glorifies all other worlds of truth. The standard of Science flies freely along the whole range of human thought ; but, it is where the King reigns in Truth, Righteousness and Love that the Royal Standard can be seen ; this is the City of God, and it is from His Headquarters that the laws of the Kingdom are sent forth throughout the universe. In plain words the central law of Heaven is Love ; it is conformed to, and obeyed, when men love and serve God, and honour and love their fellowmen. What has to be definitely realised is that there is a Government that is Divine and Central ; here all standards of thought are harmonised ; here idealists, moralists and sons of God, fraternise ; they are all the children of God, by the way of Faith, and the enemy of mankind, the devil, is cast out.

This, and nothing less than this, is the vision of Science in all its worlds of thought ; it means that the long dreary, weary ages of strife, war and murder, are nearing their end ; that pride, power, conceit, egoism, selfishness and self-

assertion are being condemned ; that the earth and the earthly, the Adamic and the Edomitic spirit, will no longer be tolerated, when the King comes and sets up His Standard and His Kingdom in the midst of the nations. The French cry for Freedom, Equality and Fraternity was not raised in vain ; but, a greater Revolution is at hand, every true thinker has become like John the Baptist, the cry has gone forth, " Repent ye : for the Kingdom of Heaven is at hand."

But men may say that all this is mystical and visionary in the extreme ; there is no sign of the coming of the King, and, as for the City of God coming down from Heaven to Earth, men have only to read the newspapers to realise that hell has been let loose in Belgium and other places, and that Satan will not give up his kingdom and authority, until a stronger power seizes, binds and casts him down. In the world visible and physical, there is room for doubt ; in the world ideal there are great searchings of heart ; in the world moral there is horror because of the evil deeds done, with an awakening sense of responsibility, duty, justice and judgment ; the cry, is being raised that this war shall end all wars ; and, that never again will men bow their heads in shame, because they have been led to act as they have done. In the world spiritual and scientific the outlook is different, the Kingdom is not here, or there, in physical local places ; it is within men ; it is truth, righteousness, love and joy in the Spirit of God. What earthly powers strain to attain is power, wealth, empire and glorious greatness ; what the heavenly powers aspire after is peace, knowledge of truth, righteousness and love ; and, all these being inward, spiritual, and divine, it follows that they cannot be physically observed. God's ways are not as the ways of men ; they may despise and reject His goodness and patience, mercy and love, but these are the real powers that move and rule the universe. God's thoughts differ greatly from the thoughts of men, but what men are beginning to see clearly is that His thoughts are eternally true, good, and right, therefore, it is the highest wisdom to try to understand His ways and thoughts as they have been revealed to men in His Works and in His Sacred Word. This problem of the thoughts of God, as revealed by Science, true knowledge, right relations and universal conceptions, requires and demands careful and reverent study. All that can be done in this brief study is to point out for the consideration of thoughtful men, the direction and the lines



upon which, spiritual thinkers are engaged at the present time. Here students can recognise no earthly power or authority ; this is the world of freedom, equality and fraternity ; only freemen can move here with spiritual freedom ; here no man is lord and master ; and here all can live as brethren in the spirit of love, because all are brethren, and all in the same spirit desire to know, and obey the Will of God, the Heavenly Father.

The object in view in this study is not the exposition of Scientific results, or exactness as to details, but rather to indicate a line of thought upon which the light of truth is conceived to be shining with increasing radiance. As a rule the pathways are fourfold ; as for example in the worlds physical, psychical, empirical or moral, and spiritual ; but these worlds of thought are each represented by two realms, the one representing power and the other representing life. In the universe of thought there are four worlds of truth and eight realms of thought ; each realm having its own root principle, its order of development, and its scientific order ; each realm can be analysed into its particular facts, individual ideas, general conceptions and univereal laws. It is necessary to follow this method of definition for the simple reason that science requires, and is led to express its results, in this way.

THE PHYSICAL WORLD is studied under the realms of Force, Power, or Energy, as the ultimate principle of all things tangible and visible, as motion in light, and as the correlations and conservation of the physical forces. Allied with, and arising in, matter, there is Life which is manifested in one organic kingdom of great complexity in its forms and variety, and its development. Force is known as matter and energy ; it is all that can be seen in the world of Nature in earth, rocks, water, air and ether. This physical world has been analysed by scientific chemists, and they are agreed in saying that the result of the analysis is the great truth that all particular forms of matter can be analysed into about 70 elements ; that, in a sense, these are individuals because they cannot be further analysed and reduced into simpler atomic conditions. These elements have their atomic weights ; they are correlated ; they can be placed in order as families ; they have their affinities by which they unite together in definite atomic proportions ; they have their repulsions which hinder unity ; and, in this way they manifest the fact that with all these changes there



are the operations of electric and magnetic forces. As the chemist can analyse matter to its elements, so he is able, by synthesis, to reverse the process and in this way build up all complex forms of matter. The chemist can do more than analyse and synthesise matter ; it is said that he can by metathesis create, or produce, new forms of matter under new conditions. By the science of spectrum analysis these defined elements can be dissolved in light by heat ; the light passes through a prism, and upon the spectrum there are seen rays of light that are coloured, that have their angles of refraction, and, that travel at different rates of motion. If this form of analyses could be applied to all the elements, and passed through the prism, it is supposed that the result would be a spectrum like unto the solar spectrum in all its beautiful colours, and a still greater spectrum invisible, above and below the one that is visible. All this is very wonderful as a great lesson, in divine order, but, what is still more wonderful, is, that this great spectrum can be synthesised by reversion, through another prism, and the result is that the harmony of the spectrum is changed, and unified, into pure white light. This is where the student pauses wondering, saying to himself, what a marvellous manifestation of divine wisdom ; because here, before his eyes, he has seen the diversities of nature glorified, and the truth from heaven made radiant in light. True, the spectrum is a parable of what is heavenly, but the student may hear a voice saying, He that hath eyes to see, let him look upon this wonder and in it see the diversity, the harmony, and the unity of the Divine Wisdom. What may be noticed here is that this revelation is analogous with the intellectual and moral world in which man dwells ; and, what it suggests is that in like manner man may analyse the works, words and manifestations of God in all their order and beauty ; and, if he could only do so and bring about a moral synthesis, the result would be moral purity in the spirit of truth. Light symbolises truth, it is one of the correlated physical forces ; that is to say, light can be changed into other forms of energy ; such as electricity and magnetism ; these forces can, in the most subtle way, take new forms, as if they were correlated in a circle of forces ; and, if a synthesis is carried out it becomes one Energy, as the conservation of the physical forces. There is a thought intervenes here of importance ; it is that all these modes of motion are carried on not in earth, sea, or air, but in the ether that

rarest form of matter, if it can be called matter, that permeates all matter and is co-extensive with the universe. When it is conceived that this Kingdom, in the realm of Force, is akin to the spiritual, what is involved in the thought is, that here the spiritual dominates over all kingdoms that are less developed ; the thought has been carried thus far by scientific workers they say that an electric ray of motion has been analysed ; it has been divided into three rays, one magnetic, one electric, and one that cannot be deflected to right or left ; it passes straight on through metal as light passes through a pane of glass. Here the student veils his face and is silent ; that ray is like unto a message that passes within the veil, and a voice may be heard saying, this is Holy ground. This is something like the vision of Science as related to the physical world of Force ; it is a great analyses carried out by men ; it is a marvellous syntheses, and the one Fact that cannot be explained away is that God is there as the Power that is Almighty and as Divine Wisdom.

The physical realm of Life brings the student into a more complex region of thought ; what he discovers is that the theory of life, as arising spontaneously out of matter, remains unproved ; and, men are beginning to think, and say, that proof is not likely to be found. The thought takes this form : the realm of Force has one source ; it has its own order ; it has its limitations ; it has its manifold diversities ; it has its harmonies and apparent discords ; but, it is a unity, and that unity is summed up under one name, Force, Power, or Energy. Life is a similar unit power, above, and greater than, Force, and this is known by the fact that it is Life that enters into, possesses, and utilises, matter and energy. What Force and Life are, in their Being, Science does not try to discover or define ; they are said to be unit principles, ultimates of thought, and thus it is seen that the Intellect of man, that compares two or more thoughts, is simply paralysed when it attempts to define the impossible. True, the Intellect can compare Force and Life, but the result, as knowledge, is that they are different in their Being, and that they require to be classified as different realms of thought. Matter and energy are like unto materials with which a house can be built ; Life comes in as the architect and builder, and out of the matter prepared beforehand what was without life is changed into what is living and organised. Men have analysed

protoplasm hoping that therein they would find the source of life, but they have not been successful ; where their success begins is when they find the living germs, possessing life, as organised, as germinal ; and, as they have watched the development that takes place, the unseen Worker makes His work manifest. The realm of Life, as known by empiric thinkers, can be seen everywhere in many particular forms ; as found in grasses, trees, fowls of the air, fishes in the sea, in manifold animals and in man. They are all organised creations ; they are widely different in their forms ; they all follow a law of development ; and, they all tend to take definite individual forms. They are all under the same general laws in one great realm, and thus it is conceived that Life is a universal principle, infinite in variety of forms. This would be the empiric rational conception of the realm of Life. Science passes beyond the region of forms, by careful study of germs and their development, as described by the science of biology ; by anatomy the organs are studied in individual forms and the relations of the organs discovered ; by comparative anatomy many forms are compared as to their likenesses and differences ; and by physiology the functions of the organs in their healthy condition are studied and explained. The results of all these studies are of great value, chiefly in this direction, it is made plain that in this realm of thought men discover scientific truth ; they see that heaven's first law, that of order, is in operation ; that the laws which govern the realm of Life are right, good and wise ; and, that reasonable, thoughtful men cannot avoid the conclusion that there is an Author and Cause of Life, who not only possesses power, but who works beneficently and wisely, it may be immanent in this subtle and wonderful world. It is quite true that scientific workers have much to say about pathology, the causes of disease ; in what way it arises, how it progresses, the ravages it works and in what way the end may be disorganisation and death. On the other hand doctors recognise that healing is possible, that the mystical *vis medicatrix* in the blood possesses healing power to restore health and strength ; and, if men think of that change, known as death, it is often thought of as falling asleep, or, it may be, another birth in which the spirit and the spiritual are born again and enter into a higher stage of development. The facts of disease, pain and death are not in their nature positive, as order, law and health, they are negatives, perversions,

accidents ; they are outside the realm of order and law ; and, as lawless they have to be studied in their relations to the moral and spiritual world. It is recognised by reverent thinkers that the conditions of disease are not permanent ; the creation is said to groan as if in pain ; but, with the redemption of the body from the power of evil, pain will pass away and health will become regnant.

If the thoughts are turned to the *Psychical World*, it has to be remembered that this has to be considered in the light of recurrence ; not merely something added to the physical unconscious world, but as something that, as it were, descends from heaven, enters into and possesses a great inheritance as derived from the past. As a man might, in thought, try to cut himself adrift from family, home, estate and nation, so man, in his stages of development, might try to separate the spirit from the body, but he cannot do so, in it he lives, moves and has his being. The man is not his own creator ; he comes into this world with his inheritance ; the talents may be 1, 5, or 10, but the talents are there, and they are meant to be used to gain profit. It is useless to speculate about the time that the spirit enters the body ; what Science might suggest here is that all such speculations are vain, they are excluded from the realm of reason, because, Spirit is a unit power ; it cannot be known as to its essential Being ; it is known by its development, its manifestations, in other words by the realm in which it operates. In this Spirit is like unto Force in the physical world ; it is Spirit power ; it is a power to know ; it is a power to perceive, and by perception it extends its range of influence until it becomes the greatest power in man. The Spirit of man may be compared with the Spirit of God ; to man is given a tiny province that may develop into a microcosmic universe ; the Spirit of God permeates the universe and the Spirit of man is said to be like unto a ray of light derived from the Spirit of God. The thought may be true, indeed Science points definitely in this direction, that man is really limited in his actions to the small world of his own body ; that is to say, the spirit reigns therein and all affections, emotions, sensations, ideas, thoughts, schemes and purposes in life, are all confined within the range of his own skin, in special sense organs, in the nervous system and brain. The thought is that man is actually thus limited, and he does not know it ; the Spirit is in the body and brain as in a microcosmic universe,



in etheric touch, harmony and unity with all that is universal. As an individual Spirit he can respond to and correspond with, all the powers in the universe. Such a conception as this would not have been believed a short time ago ; now, telegraph, telephone and wireless telegraphy, with other discoveries of science, all point directly in this direction, they may even be said to prove that this conception of man is the goal toward which Science is guiding men. The thought here goes beyond that of man as a temple of God ; it actually suggests the thought that if men were true, wise and good, they would be in heaven and heaven in them, in other words in the image of God. Care must be taken here not to put this knowledge to a wrong use ; it does not in any sense exalt man as equal with God ; it says the Word of God came to men, those who receive that word become not supermen, but in a true and real sense gods. What can be seen is that the Spirit, as central in man, is a great mystery. What it promises is not self-glorification, self-seeking and devil worship ; but, the importance of remembering this supreme truth, "Thou shalt worship the Lord thy God, and Him only shalt thou serve."

Practically what science teaches about the Spirit in man is that it is spirit power to know, to perceive, to will, to do ; it is acted upon by sensations, affections, emotions ; it is observant by the desires of hunger and thirst, it uses the special organs of smell and taste, sight and hearing, volition and love, and all these serve as the means used by the spirit to perceive forms, to interpret words, to relate ideas, and to bring the Spirit into touch with things in heaven and earth. Here in studying the way of development it is necessary to remember that Spirit, the power to perceive and know, is not limited to man ; the lower creatures are in possession of rays of the same Divine Spirit ; but their development is elementary and individual, like unto elements in chemistry, whilst man endowed with the power of Intellect is like unto the light and the spectrum. The analogy that exists between these two realms of thought requires careful study ; the same law of development can be traced ; the same methods of analysis and synthesis can be followed ; the one is conceived as unconscious power ; the other as power to know, rising into semi-consciousness. What men have failed to understand in the past is that such an individualisation of Spirit is possible ; but careful study shows that unless this isolation of Principles, and



their realms, is maintained, it is not possible to get a clear understanding of the law of development. It may be more easy to grasp this truth as related to the physical realm of Force, because there is the repetition of analysis and synthesis in chemistry, spectrum analyses and physics. That realm of thought gives to students the forms they require to follow in dealing with other principles of being, as revealed under the forms of Force, Spirit power, Intellect and Grace.

In the psychical world the first Power is Spirit and the second is Mind, Memory, or Mental Life. The Spirit is like unto, and is comparable with, Force; the Mind—all that is mine—is like unto the living physical body; and, it is what is living and organic that throws light upon the Mind as a form of Life. The Spirit perceives and is active upon the organs of special sense; the Mind receives and conceives what has been perceived. The Mind to begin with is like unto a germ, it is germinal, it develops according to laws of biology; it forms mental organs that can be anatomised; it becomes very complex in a general development; and, it is conceivable as under physiological laws, which, if lived in conformity with nature, would cause the Mind to be a place where order, light and law would be recognised. That the Mind is not in this happy condition requires no proof; of all places in the universe of science, there is none more dark than the Mind of man. That is to say, although the keenest intellects have tried to study, understand, and explain the realm of Mind, it remains in a state of darkness; psychologists have only been operating upon the outworks, they have not taken this ancient city and the citadel is enshrouded in the darkness. Can the physical world of forms throw any light upon this very complex and most interesting subject? It may be suggested that it can, and it is students of physics that are able to supply the analogies that would tend to throw light upon this subject. The line of thought to be followed is that of polarisation and refraction; if the polarisation of light is changed, the result is that the light is refracted, and what entered the physical medium as light becomes darkness. What this means is that light is like unto truth; if the medium is pure and clean, like unto clear glass, then the light is not refracted in the medium and changed into error and lies, perversions of truth, it continues to be the light of truth in the world spiritual and psychical; but, if the light

within has been changed into darkness, then medium and Mind remain dark. This is a deeply interesting analogy, and as can be easily seen it teaches men, that so far as they understand such matters, the Mind is to them a chaotic world, and they have not been able to change the polarity, to scatter the darkness, to enter in and take possession of the citadel of their own souls. To put this matter in the plainest language, it confirms that word of truth found in the Bible, "the heart is deceitful above all things and desperately wicked," and the man who uttered this truth ended by saying, "Who can understand it?" Assuming that all this is true, then it follows that Science is conveying to mankind a great hope which ought to encourage psychologists in their labours; it is this, the Heart, or Mind, is not a chaos that cannot be studied; it is a great cosmos, and those who hunger and thirst after Divine Truth and Righteousness, they shall be filled with the grace, the mercy and the love of God. This thought goes very deep, it may be expressed in this way; in the Mind, the Heart of man, there is a son of God shut up in a dark dungeon; he is longing to be saved, redeemed, and restored to his birthright, to freedom and liberty, light and love; he is like that poor wretch in the iron cage, he has shut himself in and he cannot get out. This place ought to be, and is, heaven; the enemy, the destroyer, has changed it into hell, and there is only One Man, the Son of God who can set the prisoner free.

What students will be able to discern under these forms of truth, and ideals that are spiritual in their nature, is that the real man is not a physical body; the man is spirit and spiritual; if he were good, true and right he would be in heaven, and heaven would be in him; as he is not good, but sinful, a believer in what is full of error, and unrighteous, not in the image of God, it follows that his dwelling place is in the darkness; and, he is a dreamer indeed if he thinks that he is a freeman and is in the enjoyment of spiritual liberty. In thus dealing with man as psychical it can be seen that moral and spiritual problems have been brought in rather freely; but this is permissible where Science is concerned, because it is assumed that these realms of thought have to some extent been analysed and synthesised in former studies. Advancing in the order of development to the moral world, as divided into the realms intellectual and moral, it will be well to keep in view the ideals that are heavenly, that are at the root of the being and nature of

man. Again there is recurrence in thought ; the psychical man, and his physical inheritance, are carried forward, and it is the endowments, the angelic helpers of man, that require consideration. The Power to Know, the Spirit, finds that in this city in which he dwells ; this kingdom of heaven of which he is an heir, he, the man, the individual, has upon his left hand a cherub attendant, and upon his right hand a seraph helper. In other words the Intellect is the Light bearer that goes before to discover the way ; and the Moral Nature is the Life giver, the means by which life flows from the throne of God. These are not figures of thought only, they are the realities in life and why men do not see their true meaning is because they are in that darkness within the soul which is brought about by sin. The Intellect is Power, it is the power that reasons, relates, conditions, discovers ; it is at the root of every form of empiric wisdom and understanding ; it is at the right hand of the theologian ; it is the very life of the philosopher ; and it is as the two-edged sword that the scientific thinker and worker can wield to destroy his enemies as they oppose him on his march toward the City of God. This Cherub is an expert analyst, he can reduce all forms of thought to their elements ; he is the true spectrum analyst, he can pass the pure light of truth through the prism of his soul and it becomes most beautiful rays of thought, and all these are in their spiritual order ; again, he can synthesise all his conceptions that are general, and the result is the pure light of truth. This Cherub is angelic when he rises into the region of physics, because here matter loses its density, its power to resist, the result being the flashing forth of light radiant, of intense heat, of chemical dissolution, of electricity and magnetism. The thought here is far-reaching, it carries the thinker into that world where light destroys the darkness and where life survives death. To put this truth into the forms loved by philosophers, this cherubic power is at home in the great physical world of particular forms ; it plays with individual ideas and changes them into ideals ; it revels with delight in great general conceptions and their relations ; and when it breathes the heavenly ether, it rises above all earthly gravitating attractions and enters into its inheritance in the great universe of thought. But this vision of what the Intellect may do, and attain, has its dangers. What if the particular forms so beautiful become tempters ? What if the individual ideas become magical in their influences and

degrade the man into idolatry ? What if the idol worshipper, having tasted the cup that intoxicates, becomes intoxicated with pride, vanity, selfishness, self-assertion, and poses as a god full of the spirit of wisdom and conceit ? What if the creature having fallen from truth and righteousness, asserts divine power and claims worship from others, then the cherub becomes as Satan, the devil, the superman ; and, this is a fall indeed, it is to despise heaven and choose hell ; it is to prefer reigning in hell to being a man and a Son of God.

The Seraph, as Moral power in the realm of life, is as it were united in marriage with this Cherub ; they are related as light is to life ; they are not to be divorced ; for good or evil they are one moral world. As the forms used related to the Intellect, are derived from analogy with the realm of Force, or power, so the conceptions as related to the moral life, are to be taken from the realm of physical life. The empiric thinker enters this field of thought by looking upon mankind in the mass ; by studying differences of nationalities, of languages, colour of skin, culture, forms of government and of religion. What a chaos of confusion exists ; how impossible it is to see that in such a world harmony and unity will ever be found. Here Science suggests careful inductive study into individual men seeing that it is utterly useless to classify them in the mass. Is the individual a germ, a unit, an organic creature ? Man can be anatomised into living organs ? Can these anatomised men be compared, as individuals, families, nations, as mankind ? What will the result be if all differences of nations, tongues, skin, culture, government and religion vanish away, and the men are seen in the light of science, of divine truth, as spiritual creatures in the image of God ? The answer might take this form : every man is a manifestation of the Power of God. He is a germ cell of the fruit of the Tree of Life. He is a ray of the Divine Spirit, as derived from light, thus no matter what the apparent differences may be, reverse the ray in the light of the Divine Spirit, and the real fact in the nature of every man is that he is the creation of the Spirit of God ; he is an individual manifestation of the wisdom of the Divine Spirit, an epitome of the thoughts, the ideas and the works of God. He becomes a marvellous revelation of truth, a god, and a creator, because, this is what intellectual power means, the man can think the thoughts of God, place them in divine order, build



a glorious palace, a universe of truth ; he can do more, and this is the glory of man, he can inhabit that palace, love and obey his Creator, and enjoy, in a life of holiness, the presence of God in His universe. If all this is true then human differences are abolished ; it is right to be kind to another man even if his skin is black ; it is wrong to despise a man if his skin is yellow ; it is absurd to look down upon a man if his skin is red ; it is insanity to condemn any man, to boast of blue blood when God has given to all men His Own life blood. If it is a question of intellectual power and culture, then how humble and thankful those men ought to be who inherit the wisdom, the riches, the blessings derived from the past ; and, how anxious they ought to be to give lavishly of their best to their brethren who have not been privileged to receive such blessings. Intellectual power is a great gift to be desired by all men, but the moral man, in the light of heaven, sees that God is above all, to be loved and served in the spirit of joy and gladness ; all men are His creatures, His children living in His universe as one family, and thus pride, jealousy, self-seeking, hatred, war, self-aggrandisement, self-glorification, and all unrighteousness, are out of place in the Home and Family of God.

It is under such forms of thought that scientific thinkers and workers are patiently pressing forward, to find, if possible, the City of God, and the Kingdom of Heaven. They have renounced the deductive method of study cherished by individual philosophers ; they are satisfied that they are in the right way ; they have fought their battles and gained victories ; they see that there must be an advance along every line of thought ; and, with humble hearts and lowly minds, they are praying to God for guidance and blessing in their further efforts. It may be suggested, that this attitude is of great importance, because it is a confession of failure as related to the past ; of Faith in God for the future ; of Hope that it will please God to fulfil His promises ; of the spirit of Patience that the Divine Spirit will reveal and make manifest Divine Truth and Righteousness ; and, that in due time all men will come to the knowledge of His Will, to the realm of peace and Love and to that harmony and unity of thought that constitutes heaven. All this means that the spirit which underlies materialistic evolution must be given up ; and, that what will reveal God, in the fulness of His Grace and Sacrifice, will receive careful and prayerful study. What is plain



enough to those who wish to think truly and righteously is, that intellectualism, moralism, ethicism, and every other ism of humanity, cannot do anything else but fail to regenerate, save, redeem and restore man, and mankind, to the favour of God and to that condition which will bring about harmony and unity in this world. This means that scientific thinkers will not neglect the careful study of the worlds physical, psychical, and moral ; but, they will study, as of supreme importance, the spiritual world of thought, as revealed in the realms of Grace and of Sacrifice. The reason why this is necessary may be inferred from the study of the psychical and moral worlds ; it is utterly hopeless to expect that any man, no matter however clever he may be, will destroy the darkness and create light ; will change the polarisation of his sinful constitution, and set it in alignment with the thoughts of God ; will destroy that fatal egoism, self-assertion and glorying in self that is rampant in the earth ; and, will create a cosmos of divine order where disease, disorder, and lawlessness are supreme in their power and evil influences.

This study requires to be carried on upon the lines of spiritual development, as in other worlds of thought ; the conception being that Grace is Power, the Divine Power, to save the sinful and the rebellious ; and, Sacrifice is the Divine Life, the marvellous revelation of the great truth that in these realms, God gives to mankind His supreme gift of Love, as Mercy, and actually becomes the Living Sacrifice that is sufficient, and efficient, to take away the sin of the world. Grace is Love as Mercy ; it is a Divine Gift. " God so loved the world that He gave His Son " to be its Saviour ; the Gift is unspeakable, that is, indefinable ; it is like all the other gifts men possess, as principles of Being. It is a fact to be believed ; it is unreasonable not to believe it ; it is a summation of all His other gifts and graces ; for they are all summed up in Grace and Love. What follows from this revelation is that the realm of Grace, in its manifestations, and development, can be analysed ; on the one side it is the exhibition of Regeneration, Salvation, Redemption and Restoration ; on the other it is that of Faith, Hope, Patience and Love. In the first series, the revelation embodies the Divine Purpose, in its stages ; in the second series, it indicates in what way the sinful man is renewed by Faith, saved by Hope, redeemed by patient effort, and at last restored in the Spirit of Love to the Divine favour.

By careful analysis the elementary forms of this revelation of God can be studied, classified and placed in order ; those who, in the right spirit, do this work will find that out of the darkness the light breaks forth ; and the Sun arises in radiant glory ; every element in the realm of Grace can be passed through the prism of the soul, and, every element becomes a ray of beauty in perfect order, a spiritual spectrum of truth, that can be synthesised into the pure light that is heavenly. Grace is Heaven and Heaven is Love. Truth in radiant light is only the first of the series of correlated forces and motions ; it is as heat to dissolve what is earthly ; it is like unto magnetism to attract what is heavenly ; it is like unto the electric ray that can be dissolved, as repulsive to all that is evil, attractive, to all that is gracious, and like that mystical ray that pierces through every obstacle, the one power in the universe that passes direct to the footstool and the throne of God. This is analogy, but it is more ; it is a revelation of Grace by the way of development ; and, men of science who have studied the physical, and experienced the spiritual, will not be troubled with doubts about the importance of these far-reaching visions of science.

Grace is Power to save ; Sacrifice is Life. Grace is the Correlation of all Forces, and their Conservation. What this appears to mean is that Grace is Eternal ; it cannot be dissipated and lost ; it comes from Heaven and it returns to Heaven ; therefore, the thought that Grace can be extinguished is irrational and unscientific. To give form to human thoughts, it is necessary to think upon Sacrifice as a Germ, an organ, organs and a body. If this can be done in the moral world, as related to the State, it is permissible to use the same figure in connection with the Holy Catholic Church that has existed in all nations during all the ages. The Church has a physical body, as subtle as the ether of the universe ; it has a Mind-Life, as summed up in heavenly ideals ; it has a moral life in light and truth ; and all who are true members of the Church, honour, love and obey God, the Creator, and live in the spirit of kindness and heavenly fellowship with all their brethren of mankind. The Church triumphant is spiritual in Grace and Love, and this is the body within which Grace dwells. If Grace is giving, always giving, then Sacrifice is bearing, enduring, self-denying, dying ; it is carrying the Cross and seeing the Crown ; it is being Crucified to death and it is Resurrection from the dead. That this Life is derived from a germ and

is germinal cannot be doubted ; that it has lived, developed, produced organs and is a great organic body is a living truth known to almost every nation upon the face of the earth. This body can be studied in history and anatomised into every form that religion has taken ; all these religions can be studied comparatively and generally ; and this has been done by wise men during the past 50 years. It is the environment of the Church, and its physiology, that is the serious matter ; it is not what it ought to be, because the world, the flesh and the devil, hate what is heavenly and would not hesitate for a moment to put to death what tends to glorify God, and, appears to rob men of the wisdom, the honour, the glory, the wealth, the power and the dominion, which they claim as their due by natural inheritance. This is the cause of strife, hatred and war. The power of Heaven appears to be contemptible ; to the world it is absurd to trust in God in preference to the sword, guns and great battalions ; to the flesh it is folly to deny self any pleasure or profit, when they can be attained by wealth and cunning ; to the devil it is utter folly not to gain power over the whole world when it is so easy to kneel to him ; to cherish the spirit of envy, malice and hatred ; to tear up scraps of paper that contain solemn moral engagements ; and, to go forth to murder and destroy men, women and children. This is the fatal disease of sin and of military ambition, power and greatness ; what can the results be but wounds, bruises, putrifying sores and death ? How could a physical, a mental, a moral, or a spiritual body survive such hellish experiences ? This is the mystery of the Divine Power, Wisdom, Truth and Righteousness ; it is that underneath all these hateful pathological conditions the *Vis Medicatrix* continues to live ; behind all disorder there is Divine Order ; beyond all lawlessness there is Law ; and, above, around and permeating all envy and hatred, lying and murder, there is Divine Grace, Mercy and Love. In what way this Grace has been manifested, and, this Sacrifice fully revealed, requires special study, the point reached here is that Science has seen this great vision of truth ; it may not be very luminous, but if it makes known this truth that the light is radiating from the walls of the City of God ; that every ray is a way of safety ; and, that all those who will, in any land, may set forth upon their journey resting assured that they will receive a joyous welcome when they reach the gates of the City of God.

Those who wish to study the physical sciences will try to understand the great conceptions uttered by physical students and workers during the past 400 years. Those who are interested in psychical studies, that take many forms, will ponder upon the ideas and thoughts of psychical thinkers during the past 300 years. Those who are still wandering in the mist, in the valleys and upon the hills of intellectual culture and ethicism, will do well to read the works of those who have been active in politics, forms of government, commerce, art, industries, education and in many other ways, during the past 200 years. Those who desire to get a bird's eye view of the spiritual world will require to study history as explaining all religious movements in the past, and specially try to comprehend the new spirit, and the new movements, that have taken place in the Church of Christ during the past 100 years. What is suggested here is, that the scientific thinker requires to study how the law of development has operated throughout the past ; and, particularly, that the past 400 years has brought about the greatest revolution in thought, of a spiritual kind, that the world has seen. The special object to be kept in view, in this brief study, is to suggest that these studies of the worlds, physical, psychical and moral; are all useful as forms, as ideals, and as general conceptions , they are in one line of succession, they follow a similar order in their modes of development, and thus what the student may expect is not only that they will throw light upon the spiritual world ; but what is of much greater importance the spiritual light will radiate upon them, and they will become radiant and spiritual. The term natural is one used to indicate that there is a difference between the natural and the spiritual ; it can be seen that, in a true and real sense, all true science is spiritual ; it dissolves, analyses, anatomises and reduces to spiritual principles all that men can classify and set in order in harmony with law. It is the spiritual that is true, real and eternal as law ; and Grace and Sacrifice are the summation and the glorification of all that is spiritual. It is thought, in its crudest forms, that despises man and tries to create a superman, as powerful, cunning, clever and cruel. What these dreamers see is a vision of the devil ; and, as matter of fact, they have not conceived the marvellous inherent glory of God that is in man as Ideal. There is a natural man who cherishes the ambition that through his own will his own great power



and his immeasurable conceit, he will produce the super-man ; but he is a fool, he says, there is no God, and he knows not how foolish he has become. Not in this spirit, or in this way will men attain to science and divine wisdom ; the supreme Fact in the Universe, that includes all other facts, is God ; and, science declares that the man who denies, dishonours, or defies God is mentally insane and morally a sinner and unreasonable.

This judgment may be conceived to be severe ; wise men will consider whether it is true or false ; it would be out of place for faithful students of God's Word to reason with unbelievers ; the very first thought they cherish is that to believe in God is right and good, and that those who do so receive their reward ; but, to doubt and deny the existence of God, is to cherish the spirit of a rebel, and to claim a form of godship, that is like unto that of the devil. God has revealed Himself in Genesis to men as the Creator, the First Cause of creation. The series of creation days are deeply interesting ; men have translated them in many ways ; and true thinkers have used their own prisms to analyse the revelation, with the result that the rays of truth have been very divergent, beautiful and true. The scientific student studies with pleasure and profit all such conceptions ; but, he will not be limited by any of them. It is here suggested that the revelation contains two series and they may be expressed under these forms : First series. 1. God is the Eternal Creator ; and in Him all things created exist and consist. What is worthy of notice here is that He is the Author of light, and of darkness, and of the results that follow from these powers. 2. Causes bring separation, in fact duality, and His Firstborn is symbolised under the Name, Heaven, or the Eternal Christ. 3. It is the Spirit of God that is symbolised under the forms of germs, seeds, development and reproduction. In the light of science this is a far-reaching conception of the power and wisdom of God. 4. The scene is changed, the Holy Spirit has made manifest the works of God, and the sun, moon and stars in radiant light reveal His glory. Second series. 5. The next vision is intellectual ; it is that of relations, it soars into the heaven and goes down into the depths of the sea, and as yet man knows nothing of that empire of thought that is being prepared for his advent. 6. The lower creatures and man co-exist and are co-workers ; but, it is man that is formed in the image of God ; to him the inheritance is given ;



it is his privilege to subdue and reign over it as a moral man in the image of God. 7. The Creation ends with the day of rest and a time of peace ; and, so far as Creation is involved in the revelation, Grace is an Ideal in Heaven ; and Sacrifice has not been required. The vision is spiritual in its forms ; it contains Divine Ideals ; it is a great vision of relations and conditions ; and, it is a spiritual revelation of Divine Truth.

It is deeply interesting to notice the alternate rhythm of Power and Life as they are repeated time after time in each world of thought. The work of analyses and syntheses go on in each realm reducing the realms to words ; and, at last, a great syntheses takes place ; on the one side there is the natural, on the other side the spiritual ; the one is of the Earth and is earthly, the other is from Heaven and is heavenly ; the one is said to be Adamic, as moral, the first-created moral man ; the other is the Christ, the Lord of Grace, the Man from Heaven, the Saviour of the world. This appears to be the root thought in the Generations of Heaven and Earth as found in Genesis ; what is to be found in the story when carefully studied is, that Heaven creates, provides, gives life and every blessing, and at a definite stage of development the moral man is tested ; he falls beneath the level of manhood through lust of the eyes, lust of the flesh and the pride of life, and the consequences as they can be told in a simple story, are given in detail. If the great syntheses of Power can be summed up in Adam, the fallen man, the sinner, as the Earth ; then it is a great spiritual syntheses, as a germ and germinal, to create the spiritual Life in the family, Eve becoming the mother of all living ; not of the good only but also of the evil, of the natural and the spiritual. The first-born is Cain, and his words and actions are well known as typical of earthly power, intolerance, envy, malice and murder ; the second-born is Abel, and he is represented as a shepherd, a man who loved to worship God in the right spirit, and thus, as related to the Earth, he is the proto-martyr, the Sacrifice lying on the first steps of the altar of mankind. These are germinal conceptions that develop in the world all through history ; the earthly man, carrying his burden, departs and builds a city ; becomes wise, powerful, great, cultured and clever, and from that germ men can trace the stream of history, a river of death carrying in its bosom the seeds of every form of evil. Is Abel to be conceived as dead,

physically and as related to the earth ? Yes, but spiritually and as related to Heaven, No. The faith that was in him was the germ of the Life Eternal ; he went to Heaven, and his brother, Seth, took his place, the first in a long succession of those who were regenerated by the ever-living Holy Spirit. As Abel is the prototype of the Lord Jesus Christ, so Seth is the prototype of the coming of the Holy Spirit ; and Enos of all the regenerate who through faith worship and serve God.

THE GENERATIONS OF ADAM converge into the coming, the life, the walk, the conversation, and the unique departure of Enoch by translation. What the story says plainly is that this man did not die ; he was taken home ; there is no death in the life gracious and self-sacrificing ; and what men are dealing with here is Immortal Life. This is the mystery of Life in a germ ; the story has to be applied to all the generations of Adam ; only once did history manifest to mankind such a man, the Lord Jesus Christ ; and it is the great spiritual truth that He did not die ; He continued to live spiritually, in the Spirit, and in this way was recognised as the King of Heaven in Grace and the Saviour of the world. Germinally this is true as related to Enoch ; and spiritually it is an Eternal truth in the Lord Jesus Christ. History, in germs, and in reality, moves forward ; earthly humanity is not forgotten ; germinally in early history there were giant sinners, mighty men and renowned men who loved to do evil and did it continually.

THE GENERATIONS OF NOAH continue the development of the realm of Grace. What has to be remembered is that God is the Regenerator ; that the Son of Man is the Friend and Companion of God ; but, a want is felt, and that want is Salvation, as typified in Noah and the Ark. Here the problem of evil comes to the forefront ; what can God do with those who despise regeneration and try to satisfy themselves with what is earthly ? They can only be warned to flee from the wrath to come and if they will not try to escape their doom, the result will be death. The Spirit of God pleads with men through Noah, and the faithful servants of God ; the result is known, for the evil it is death ; for those who live by faith in the spirit of Grace the blessing and reward is Salvation.

THE GENERATIONS OF THE SONS OF NOAH introduce germinal thoughts of great value. Salvation is an important stage in development ; it involves separation,

cleansing, preparation, a new world wherein the righteous will dwell, inheritances to be possessed and enjoyed, and all these things are for mankind upon the Earth and in the Kingdom of Heaven. This is like the vision of creation on the fourth day ; it is the unique opportunity germinally to the family of Noah ; it is like the story of the Conquest under Joshua ; it is the hope of Israel to this day ; and Christians repeat the same strain of thought in their songs of Zion. The other side of this story is to be found in the history of Ham, Cush, Nimrod, the "mighty one," the hunter, war-lord and murderer ; the downfall of the empire of Babel, and the scattering of the nations upon the face of the earth. This is the sad story of pride, power, wealth and earthly glory in the germ. What virile germs have been derived from that seed in all nations and in all lands men know ; and, once more, the tree is laden with its deadly fruit threatening destruction to the whole earth. This is another climax, the end of a series of four generations ; what has been demonstrated in the face of the world is, that men despise Salvation, and they will not learn that the ways they choose lead to destruction and death.

THE GENERATIONS OF SHEM come to men with blessing, light and hope. What they seek after is to turn from evil men and their ways ; to worship God ; and to discover all that is in His Name. The germs are there ; they have germinated, they have born fruits in the past. What may be inferred from the story is that truly and earnestly to seek to know the Name, to love and serve God, that is life, even life eternal. These germs, as names, have one particularly interesting phase, they are not said to die ; the race has the inheritance of Life in its blood from Shem to Terah.

THE GENERATIONS OF TERAH are very complex, they are in their nature intellectual and moral, as in Haran and Nahor ; and, it is Abram, the seventh, that is revealed as a unique person ; the embodiment of Faith ; the convergent centre in whom all the past is found ; the inheritor of precious promises for the future, and thus the centre of future spiritual development and the means of blessing to mankind. What Enoch represents in the generations of Adam, that, and much more, in a sevenfold degree is found in Abraham ; and, what Abraham is, as related to the past, and to the future of the world, that, and seventy-seven times more, is the Lord Jesus Christ the Saviour of the world. All this requires much careful study, in the Genera-

tions of Terah the germs of thought are exceedingly rich and precious. This is more than a narrow stream in the river of development ; it is like unto a great lake in the midst of the mountains of God ; the river of Life flows into it ; the vision of the lake is important ; the exit from the lake is far away ; thus it is not easy to study the life of Abraham, to see all that is involved in it, and all that will arise out of it. There is an evident break in the onward movement of the generations ; what arises out of Terah is greater than Terah and all who preceded him. This is like another day of Rest after another moral creation. By faith Abraham typifies and represents Grace, and to him all promises are given. In Hope Isaac becomes the Sacrifice for sin, and thus, what was unrevealed in Creation, was made manifest in Isaac. Students will notice that at this stage there is a break, an omission, in the order of development by generations. There are no generations of Abraham ; what takes place is a new departure. Grace and Sacrifice, Faith and Hope, are as objective ideals ; the river of time rolls on ; there is a new age, psychical and subjective in spirit ; the world history has converged into one man, and out from him will emerge the history of the future.

THE GENERATIONS OF ISHMAEL lead in the new departure. What these represent it is not difficult to discover ; it is that strange story of Ishmael and Hagar ; of Grace and Egypt, of Heaven and Earth. The problem to be worked out, in man, a nation and the world, is this : What will the result be if Grace and Heaven come down to Earth ? How will the Earth deal with Grace ? How will Grace live in a human soul environed by enemies ? If Grace tries to subdue the lusts and passions that are earthly, will there not be an awful conflict, will not every earthly Ishmael fight and destroy this heavenly enemy within the gates ? This is truth in a parable ; it is nothing new ; every servant of Grace has found himself in this desert place, and he knows right well that it will be a life-long struggle to escape, pass through Jordan and enter the land of promise.

THE GENERATIONS OF ISAAC are the twin sons, Esau and Jacob, Edom and Israel. They are known to be problems of the most complex kind. Esau is a hunter and loves what will gratify his desires ; he has a keen eye to the earthly inheritance and would fain enjoy the heavenly blessing, prized so highly by his father Isaac ; but, through his earthly carnal aspirations he lost birthright and blessing,



and these went to the subtle Jacob, who in such matters had a decided advantage over his brother. This also is parable as found in germs ; what these represent is the world power and the Church power in all ages ; they are found side by side in the kingdom of Israel ; they are particular persons ; they are ideals in every man ; they are general conceptions as found in all nations ; and, the truth men will do well to remember is that neither Esau nor Jacob inherit birthright and blessing, it is reserved for Joseph, the beloved son, through Jacob and Israel, but not through Adam, Esau, or Edom.

THE GENERATIONS OF ESAU are not shut out from the River of Grace and Life ; but, the student wonders why the earthly children, of one so earthly, receive so worthy an inheritance and enjoy so many blessings. It is the old story of the sun shining, and the rain falling, upon all men ; it is the marvellous overflow of the Divine Grace and Mercy never cancelled ; it is the simple fact, that even while men strain every nerve to find wealth, to attain to honour, to become dukes, kings and emperors, God is well pleased to see upon the earth men who love truth, who follow after righteousness, who try to be kind and merciful, and do not cease to love God and their sinful brethren. What all this means is that in every nation under heaven there are those who fear God, and obey His Commandments ; and all these are the sons of Adam, of Esau, as subject to Divine Grace. In a special sense the Generations of Esau are to be found in the Bible ; they can be studied in the Books of Wisdom, from I. Chronicles to the Song of Solomon. Some men say that the sons of Esau are all dead ; this is not so, these spiritual children are loved for their father's sake, and there are few wise men who lose the opportunity to visit Job, to listen to the singers of the Psalms, to learn wisdom from the wise king and to sit at the feet of the great empirical thinker.

THE GENERATIONS OF JACOB are well known ; they are his sons, the family circle, the nation, the Kingdom restored and it must be writter, the Fall of Jerusalem and the scattering of the Jews over the face of the earth. Not Reuben, not Simeon, not Levi, not even Judah is the beloved son of Jacob ; it is Joseph, and he is, in his home, in his service and life in prison, and as exalted to reign over Egypt, the prototype, of God's Beloved Son, the Lord Jesus Christ, the Saviour of mankind and the Ruler over the earth. This

also is a great parable involved in generations yet to come. It may be noticed that the great events in the Life of Joseph are not limited to Palestine ; it is the world of Egypt in which he works ; he was in Egypt not to save Jews only, his own brethren, but to save the world and give food to all who were in want. These remarks are made from the standpoint of inductive science ; they are deductive flights into the future ; they speak of germs and generations, but they are all studied in the light of history as found in the Bible. Here again that wonderful restraint in revelation can be traced that is very significant ; for example, in the story of Creation, as related to Grace and Sacrifice ; in the Story of Abraham and Isaac, in the generations of Terah ; and here, in the generations of Jacob, Joseph, has two sons Manasseh and Ephraim. These also are generations yet to be made manifest, but they do not arise in history until after the Advent of the Lord Jesus Christ, as found in the Churches of the East and West, the children of the Divine Saviour in His relations with this earth as Man ; and, by the coming of the Holy Spirit to teach men how to forget the past ; and, in what way they might look for increase and prosperity.

If these conceptions are understood, then it will become very clear that the Book of Genesis is very important, and requires careful study. The line of study is that of Life, Biology, and Germs that are living ; but it is plain that such conceptions as these could not arise unless there had been much analytical work in the past and many synthetical attempts to try to harmonise and unify the Divine Revelation. The point is now reached where a series of synthetical studies can be taken up by students ; and, as related to Genesis, a very few sentences will explain in what way these can be carried out. It is well to notice that there are four words upon which the law of development operates ; these being Regeneration, Salvation, Redemption and Restoration ; they are the objective signs to be studied ; and, in harmony with these, and concurrent with them, there is the response in the soul of man in Faith, Hope, Patience and Love. Take the first four generations in their order ; in Heaven and Earth there is Regeneration and Faith ; in Adam and Enoch, Salvation and Hope ; in Noah, Redemption and Patience ; and in the Sons of Noah Restoration, a Possession, and Divine Love. Follow the law of recurrence, drop two generations and take up other two,

then the beginning is with Noah with spiritual Regeneration by Faith ; in the Sons of Noah there is inherent Salvation for all saved men, and this is the gift of Hope to the nations ; in Shem there is Redemption in the Name that is above every name ; only by Patience can the work of redemption be made effective and all that is in the Name known ; in Terah there is Restoration, promises and blessings for all men, and this is a marvellous proof of the Love of God for sinful men. Recur to Shem ; Regeneration is in the Name, by Faith. Terah carries with him in all his travels, and in the wanderings of his generations, the secret of Salvation and the Divine Hope. Ishmael may be an outcast from men, a wanderer in the desert places with his hand raised against other men, but Redemption from Egypt is to him a great deliverance, and if men would know what Patience means let them accompany Moses into the Desert and learn what blessings arise out of the order of a camp, the study of the law, the experiences of life, the bitterness of disappointment, of hope deferred ; the schoolmaster is strict and the lessons hard to learn in this school ; but they have been helpful to mankind. Isaac and his generations receive the inheritance and dwell in it ; this is what Love means, it is Restoration going back again to Father, Home and friends. Even to this day this inherent love of the Holy Land is found in the hearts of the Jews ; they weep by the streams of Babel, and in their thirst they cry out, " Oh that one would give me drink of the water of the well of Bethlehem which is by the gate." Soul thirst for God that is the mystery of all mysteries ; " When shall I come and appear before God, my God ? " Recur to Ishmael, and the mystery of the strife within his soul is that of Regeneration and Faith, flesh and spirit are in conflict and there is no rest for the soul under such conditions. Isaac and his generations are surrounded by the walls of Salvation and in God they put their trust. Esau and his generations, in all the ages, are under the protecting care of God ; they have been, and they are being, Redeemed from the powers that are evil ; and, tyrannous and powerful as the world may be, this has to be remembered that " there is nothing too hard for the Lord " ; thus even the redemption of Esau through the Divine Patience of the Holy Spirit is assured. Jacob and his generations are the greatest of all problems. Reuben, Simeon, Levi, Judah, Joseph, Ephraim, Manasseh, one family, one nation, one kingdom ; and, the mystery of all

mysteries, in the light of history, is, how these are to be reconciled, restored to Love and fellowship, become one family and nation, and all sit down in the spirit of joy and gladness in the Kingdom of Heaven. Love, Grace, Sacrifice, these are the great solvents. If men have been so unsuccessful in the past in following their own ways, then truly, it would be worth their while to try God's way, as so fully revealed in His Word.

In carrying this line of thought through the Bible the conception has to be kept in view that the Book of Genesis is that of Regeneration ; it is generations from beginning to end ; it is all about germs and germinal forms of Faith, a most interesting biological study. The second division of the Bible, that deals with the story of Israel, from Abraham to the Captivity, is a great psychical study ; it is full of stories about individuals ; it is a great record of ideas and ideals ; it is the story of Salvation, of a great Hope, and of the failure to attain to Divine spiritual conceptions. The third division of the Bible is recurrent in order ; it turns back from Israel to mankind ; it is full of general conceptions but the one great theme is Redemption from Adam to the Lord Jesus Christ ; the Patience with which the story is told is marvellous, and the end is the revelation, the Advent, of the Man from Heaven, the Son of God, the Redeemer as made known to men in the four Gospels. The fourth division is from the Acts to Revelation ; it is the story of Restoration by the coming of the Divine Spirit in Love ; and, the end is the vision of the City of God, and the King of Grace and Glory in His Kingdom.

If students think that this is wonderful to contemplate a series of syntheses of immense value, they will do well to take up the study of the Bible in its divisions and observe how responsive the whole Bible is to this method of interpretation. Take the second division, that of Israel, and a somewhat startling introduction is given to its initiation. The thought takes this form, God is in it all ; He is the Father of Abraham, Isaac, Jacob and Joseph ; they are found in Genesis in generations, but, they are His children by election and selection. All is not Israel that is derived from Abraham. Ishmael and Esau are permitted to take their own ways, but Father, Son and Holy Spirit are operative in Abraham, Isaac and Jacob ; and, it is Joseph that is the product of the work of the One God. The living germ, i t o live in that womb of Egypt, and, when the gestation



is ended, then the First-born Son will come into the world, and as Israel will be redeemed. It is a strange thought full of significance ; that this natural child, out of Egypt, could not live and die there ; this would mean that God could bring the child to the birth, and would not be able to give safe delivery. Of course the gestation is long, but it is not of a man, it is that of a nation, God's First-born nation, on the face of the earth. This means much, and it reaches very far ; it explains Mosaism and the Kingdom, and it suggests how fitting the birth and education of this child and nation. In Abraham there is Regeneration and Faith, and he becomes the father of all the faithful. In Isaac there is Salvation and Hope, he is the typical son of grace and the sacrifice for sin. In Jacob there is Redemption, but what Divine Patience is required to change the wayward Jacob and turn him into an Israel, a prince of God with power over men. In Joseph there is Restoration and Love ; his brethren became his enemies ; he rewarded them with good for evil ; and, when ready to perish he sustained them and was their benefactor.

The four Books of Moses are psychically of great importance ; what they teach is that when men thought the tribe of Jacob was dead in Egypt, as related in Exodus, there came Regeneration and life. Faith in Moses brought the child-nation in safety out of the foreign land into the desert, and there the child-nation was baptised and received the law. Leviticus with its many sacerdotal forms and ideals was to Israel a Gospel of Salvation ; through it they were educated ; by it they attained to great spiritual Hopes ; and, by its ministrations through priests, sacrifices and offerings, they could discover that behind all veils of the senses there was a Holiest Place, and a great High Priest in Heaven. Numbers carries with it this thought that the redeemed of the Lord are not machines ; they are men ; they have to travel their own journeys ; fight their own battles ; and, what requires so much Patience is, that the scholars are so careless, the soldiers so faint-hearted, that they get wearied in the long campaign, and in their moods of despondency they feel as if they would prefer Egypt to Israel and the Desert. It is Deuteronomy that cheers the soul. All is well, the day of Restoration is at hand ; the Inheritance can be seen ; truly the Love of God, the Father is very wonderful ; now Israel can sing not only the Song of Miriam and of deliverance from Egypt, but also Psalm 124 :

“ Our help is in the Name of the Lord Who made Heaven and earth.”

The next series in the Story of Israel begins with Joshua, the Jordan, the washing of Regeneration, Faith in the Captain of Salvation, and the possession of the promises of God. With Samuel, after the long night of darkness, ignorance, idolatry and subjection to earthly tyrants, there is the light of the day of Salvation, a great Hope and victory over enemies ; but, of all irrational movements what more foolish than to reject the Saviour and the Ruler of Israel, and to choose a King animated by a worldly spirit. With David, and the united kingdom, there comes the day of Redemption for Israel from enemies everywhere ; it is quite true that the conflict was long, the enemies were strong, and many difficulties intervened, but out of all these there was deliverance by the Patience, and help of David's Lord and King. Solomon ushers in the reign of Peace and Love for God and man ; this is the day of Restoration of worship and of prosperity ; this is the day when the generations of Shem rejoice in the Name, and worship God in His Temple ; it is the period when the generations of Terah think that the promises of God to Abraham have been fulfilled ; and yet, all this external peace and prosperity, this culture and magnificence, are they not all vain things, passing pageants, psychical ideals, more like the rainbow on the forefront of the advancing storm than a Kingdom of God built upon eternal spiritual foundations ? With Rehoboam comes the signs of disease and decay. Regenerating power from heaven with disorganisation and division. Later idolatry is rampant in the land and the walls of Salvation are broken down in Judah and Israel ; Hope has folded her wings, covered her face and returned to heaven. Later there is the cry for Redemption, but earthly men have no Patience with a religion that is spiritual, thus disorder everywhere and the dread of earthly powers. At last the cloud bursts and the storm is terrible ; it means destruction, captivity, the horrors of war, famine, pestilence, banishment and death. Is this a solitary example of what has taken place in history ? It is not the worst by any means of many examples, but what is important in this instance is that this is what actually took place and this was what overtook and overwhelmed those who believed themselves to be the favourites of Heaven, the people of God,

His destined nation that was going to conquer and reign over the world.

The story of Israel is the great psychical revelation of the realm of Grace and of a visible Kingdom of God. It is as if a man, highly favoured above other men by Heaven, conceived the foolish idea that he was of immense importance and that without him the Divine Purpose of Grace could not succeed in the world. The egoistic creature puffed up with vain imaginings would be unable to understand that God has a world full of men and women ready for His service. If Judah and Israel fail, are not Cyrus and Persia means that can be used for the furtherance of the Divine Purpose of Grace? Regeneration is not limited to Judah; it is like unto a river of life; it flows freely where it pleases among all nations, peoples and tongues. The test for the regenerate is not pride, power and egoism, it is humility, meekness, obedience and Faith, and this is the theme of the books of Wisdom from I. Chronicles to the Song of Love. It is mankind, not conceited men, or a perverse nation, that God is seeking to regenerate and to bestow upon them the life spiritual. With Isaiah and the great prophets, with their messages to mankind, the fact can be seen that Regeneration had taken place; even before the body of Judah was carried away as dead; the Life from Heaven was renewed, and those who had the prophetic spirit were able to hear the song of Salvation, cherish the Hope of the future life, and watch for the coming of the King and His Kingdom. With Jonah and the minor prophets there is another note, that of prayer and praise; the Hope continues bright, but the Redeemer-King tarries long by the way; it is Redemption that is required, and it is far from easy to exercise Patience under earthly conditions. The Jews had been encouraged to tarry, to wait, to be patient, to be on the outlook, because the Redeemer-King would surely come with spiritual glory, like the Sun of Righteousness, rising upon the earth. He came radiant in Truth, fulfilling all Righteousness, the King of Grace and the Lord of Sacrifice; and, as Israel rejected Samuel, the Jews rejected the Lord of Samuel, and would not accept Him as their Prophet to teach them; their Priest to heal them and bring them home; their Ruler to rule over them; and, as their Saviour and Sacrifice to reconcile them to God. The Gospels contain this greatest of all revelations. In St. Matthew there is not only Regenera-

tion ; it is the Regenerator of humanity that is to be found in this Gospel, and all who receive Him by Faith, as Son of God and Saviour, they become spiritually regenerate in Him. In St. Mark there is Salvation and the Saviour ; and those who have faith in Him, as Priest and Sacrifice, they receive that Hope that is the germ and organ of Eternal Life. In St. Luke the greatness of the Man and His mission is revealed ; He brings Redemption through His Blood to all men and nations ; to the Jew first and also to Greek, Roman and Heathen. The Redeemer has no equal ; there is no one to be compared with Him ; even rulers, kings and emperors are counted as less than nothing and vanity ; their kingdoms and empires are for a day and they pass away ; but His Throne is Eternal, and only by the never-ending Patience of His Holy Spirit will He gain the victory over all His enemies and reign over a redeemed world. In St. John the revelation is that of Restoration through the Divine Eternal Light, Life and Love. All the Gospels are summed up in the fourth, because it reveals the Son of God in Grace, and the Divine Eternal Sacrifice for sin. It is well to analyse and synthesise every Gospel ; but, in the fourth Gospel the summation is found in these words : " The Word was made Flesh and dwelt among us, and we beheld His Glory, the Glory as of the only begotten of the Father full of Grace and truth." Restoration means Love ; it is Regeneration, Salvation and Redemption ; it is Faith, Hope, Patience, and Love is Heaven reconciliation and peace.

A few words will suffice to apply this line of thought to the remainder of the New Testament. From Acts to Second Corinthians the great thought is that of Regeneration by the Power of the Holy Spirit. The Spiritual Life is that of Faith in Jesus Christ as Saviour and Lord, and under many forms this great truth is revealed. The Epistles, Galatians to Colossians manifest the Saviour in His Glory ; and, apart from the Divine Saviour, and Son of God, exalted to the Throne of the Universe, men will search in vain for perfect spiritual Salvation. He is our Hope ; in Him we put our trust and those who put their trust in Him will never be put to shame. In Epistles I. Thessalonians to Philemon the theme, upon the widest scale, is that of Redemption. Here the Holy Spirit intervenes to instruct the Church, to teach teachers, to give wisdom to rulers, to inspire all true disciples to love one another, and, to get back to the ideal involved



in the Church of Christ as a family circle. This is a very important series because it lies at the root of all true Church life ; authority and sacerdotalism are not to be found here ; the followers of Christ are to be very gentle, patient and loving, and their spiritual Redemption and the Kingdom of the Redeemer will be manifested within His Church upon the earth. In Epistles, Hebrews to St. John's Epistles, the theme is, in the widest sense, Restoration to Divine harmony and unity in the Spirit of Christ. From the ancient Hebrews to modern Christians, the links that bind them into one family on earth, and in Heaven, is Faith and Love. Their forms of worship may be very different ; their environments may appear to be incongruous, but, if they all breathe the atmosphere of Love, they are the regenerated, the restored ; they love God ; they Love their Saviour ; and they Love one another, and this is Heaven in Grace, because it is where the Father dwells in Eternal Light, Life and Love. In a sense this is where the Gospel of Grace, according to the gifts of the Holy Spirit ends, as related to the past, and to written history. There is a future as expressed in Apocalyptic forms, and the Epistle of Jude is the link that binds them together. What it suggests is this ; study history, and the record is that of earthliness, sensuality, intellectual pride and moral depravity. Think upon the future, be fervent in prayer, love God, and keep looking for Mercy and eternal life in the Lord Jesus Christ. God is able to preserve His children, to make them perfect, and to bring them Home at last to "His glory with exceeding joy." What will be found in the Revelation is the Church of Christ being regenerated in the midst of an evil world. Even in the Roman Empire, in the midst of darkness, Faith is active, Light, Life and Love are permeating and purifying Church and world. There is the unquestionable Hope of Salvation, for the King sits upon the Throne of the Universe, and He is at work opening the seals of the Books of History, and of Eternal Life. Is it the problem of Redemption that has to be solved ? Then let men understand that the Divine Patience and Wisdom, Power and Strategy, need not be questioned ; He knows all ; and is prepared for all the movements of men, beasts and devils. They will not prosper in their rebellion, in their conflict with Heaven. In the nature of the Universe the enemies of God are doomed ; they have been so from the beginning ; the campaign on the part of men and devils has been un-

speakingly foolish ; in the light of Science it is a horrible blunder, unreasonable and unrighteous. In the light of scientific truth, realising that man is a god, free of will, rational and moral, what could God do, as Free Spirit, Wise and Moral, but permit men to make this horrible experiment of exalting man, defying God and trying to reign in darkness and lawlessness ? This He could do, and He has done it ; by Grace and Self-Sacrifice He could Redeem mankind and this is the story of the Divine Love as revealed in the Bible. But, why express such thoughts in Apocalyptic forms that are earthly ? They are what men require for education ; it is only through sensuous forms and ideas that they can be taught ; and, when they become spiritual, then they will put away childish forms and see truth face to face. It can be seen that the Patience of God passes comprehension, and men can only say this is like what Divine Love means ; this is the Grace of God, and this is the Divine Self-Sacrifice. The Divine Book closes with the vision of Restoration ; the War is ended ; peace is proclaimed ; Love Reigns, Heaven is upon the Earth and the Kingdom of Christ is triumphant. Can the student, in this spirit, cast a glance over the history of Christendom ? The syntheses is very wide, but it responds to the Divine order of development. There is the period of Regeneration by Faith in the Roman Empire during the first division of 500 years ; and, in the spiritual world, this is of chief importance as history. During the next 500 years it is Salvation from sin, and Hope, with the black cloud of fear in the background. During the next 500 years, what men dreaded was Egyptian darkness, the power of the Roman Empire, and the absolutism in the Roman Church ; but they were awakened by the mighty cry of Redemption that rang through Europe and became effective in the Renaissance and the Reformation. All these events are voices to men from the Spirit of God, asking them to give some consideration to the Divine Patience of God as it is engraved upon the pages of history. But where is the Restoration in Love, and the coming of the Kingdom of Truth, Grace, Righteousness and Peace ? Here men are apt to go astray, they will not think, they will not be patient, they will not try to understand in what way God works. It is not during the turmoil of the battle field that men see their homesteads, their fields, peace and prosperity ; it is afterwards, when the battle is ended, the enemy put to flight, and the warriors return with honour in peace. This

is the conception that must be applied to the next 500 years of history ; behind every movement the dominant spirit is Restoration through reformation ; and ere this century has passed away, please God, the battle will be won the war will be over peace will be proclaimed the King will be in the midst regnant in Love and Grace ; and men, ashamed of their past history, will be loyal citizens of the Kingdom of Christ living together in Love in the harmony and unity of the Spirit.

This very brief survey of the Kingdom of Christ in Grace as found in the Bible, may be supplemented by trying to understand in what way Science is giving assistance to thinkers, by shewing them that Truth is not exclusive, but very comprehensive, and, thus the greater the advances made in knowledge, the greater the harmony and unity found in all realms of truth. The conception may be expressed in this way ; all history is that of Regeneration ; apart from Grace and Sacrifice there is no spiritual life ; or, if there is, it is found in the lowest forms of humanity as stunted, physical, degraded, unimproved and unimprovable. The river of life has been swallowed up in the sands of earth, and thus life to them has become stereotyped. History is the record of achievements in knowledge ; where ever Faith in God has been intelligent and vital, there has been advance, and this law of development ought to be applied to all nations who have been blessed by God and have received from Him special gifts and graces. If, for example, students wish to test this conception, what they have to consider is in what way men have risen from the particulars of the senses to individual ideas and ideals ; to wide general conceptions ; and to truths that are in their nature universal. It is an immense development in the history of human thought for men to survey the universe, and to be able to say all realms of truth are individual ; and, these realms may be summed up into eight words, or names, these being Force, or Power, Life, Spirit, Mind, Intellect, Morals, Grace and Sacrifice. These are the ultimate synthetic words ; it is to this the intellect, the reason of man, presses him onward ; and the last word in every realm is Faith. The fruit of Regeneration is not a process of nature ; it is the fruit of Grace, and Faith is the link that unites Heaven and Earth.

Another line of thought, educative in its nature, can be taken, it is in the realm of ideas and is ideal ; it is the reve-

lation of the way in which there is psychical spiritual development, and thus it synchronises with the conception of Salvation. Consider the generations in Genesis from Heaven and Earth to Terah, and study in what way they agree with the ultimate principles of Being. The Heavens and Earth in all their generations reveal to Faith the power of God, the Divine Energy, Force. The generations of Adam the fact of Life, Eternal Life and Hope, Salvation, as seen in Enoch. The generations of Noah speak of sin, judgment, death and life ; but, the vision is long, for ages ; it is an exhibition of the Patience of God and of Salvation and Redemption for mankind. This Spirit is God's Spirit, and all spirits are the creations of His Spirit. The generations of Noah's Sons are, whether they know it or not, as minds and memories. The visible Creation is as the Mind of God's Spirit ; it is reasonable to think that all men, and all their minds, could be synthesised into one Mind ; and, seen by the Spirit of God as a Principle, a Germ, a Unit ? Here there is Restoration for all those who have been saved from destruction ; and, no other cause for saving and blessing can be found except Love, Grace and Sacrifice. The generations of Shem are involved in the Sacred Name, and all that the Name means in other words, the Intellect, and the Name, synchronise in their meaning, and apart from the Mercy of God in Grace there could not come to mankind forgiveness, Regeneration, development and blessing. The generations of Terah are intellectual, moral and gracious ; as applied to Terah and Nahor they are moral ; the family is strangely divided, Haran dies in Ur ; Terah and Nahor come short of the land of promise, the way of Salvation, and the river of Life leave these powers arid and unfruitful ; they lose the ringing tone of hope, and they are not the means of blessing to mankind. Inherent in Abraham, there is Grace, Faith, Hope, Patience and Love ; and in Isaac his son, there is the intuition of Sacrifice, a typical picture of the Sacrifice that takes away the sin of the world. It is not necessary to strain these analogies and likenesses, what Science can see is that there is not only likeness in the order of development there is presentation and representation, the natural and spiritual, the physical and the psychical, and these are in harmony of thought and unity of spirit.

A third line of study, educative in its nature, will be found in the Ten Commandments, given to Israel from



Mount Horeb, and generally considered to be the highest conception of moral law known to men. Students know that in all these studies there is the decided tendency to fourfold constructive forms ; and, if they extend to an eightfold order the first four rings true to Faith, Hope, Patience and Love ; the second four to Mercy, Purity, Peace, and Sacrifice. The Decalogue, as a revelation of truth, is a long way in advance of the germs of thought, and generations, found in Genesis ; they are in the psychical realm of Grace, at the intellectual stage of development. Behind the Ten Commandments there lies the wisdom of the sages of the East ; for, Moses was trained in the subtle knowledge of the Egyptians. It may not be out of place to think, of all the treasures of wisdom and knowledge, as related to the past, converging into the great lawgiver of Israel, and, into the Ten Commandments as the highest conceptions of that age, as Moral, under Grace, as given to mankind. The first series may be summed up thus : 1. God is the sole source of Power, Life, Spirit, Thought, or Mind, Knowledge and Wisdom, Purity and Righteousness, Grace and Mercy, Sacrifice and Renunciation. He is above, beyond, and in all. He is All in all, therefore, this great truth has no limitation ; He alone is God, and there is no other. 2. As related to images and idols, they are all vain things not to be worshipped. His Image is to be found in His works as spiritual, in Man, and in His Sacred Word. The Image of God, as the Son of God in Grace and Sacrifice, has been manifested in the Lord Jesus Christ. The man who can see the spiritual Christ has seen the Father, and further reasoning upon this point is useless. The thought here appears to take this form : God is the One Being beyond the range of human reason, or definition ; the Son is His Image, and, there reasoning must end as related to the One God as Being, or the Son as the Ideal Christ. 3. All this is in harmony with reason, but not subject to intellectual operations of the most subtle kind. It is Faith that reigns supreme here ; and, the utmost man can expect is that the earnest Hope to get the revelation of the Son will be granted, through Grace, by the gracious, patient ever-living, ever-working Holy Spirit. This is what is involved in not taking the Name in vain ; the Name is the Divine Sign for God ; it is different from the Idea and Image in this ; it is a practical symbol conception, to be dealt with most reverently, because it is as if a living germ

of truth was being implanted in the soul ; there is the risk of guilt in trampling it underfoot, thus preventing development ; on the other hand, if revered, treasured and loved, then the seed will germinate and the result will be a tree of life. 4. The Sabbath sign is more than Image and Name, in this sense, it is here that Spirit creation takes form ; the man is the work of the Spirit ; and he is a new creation in Christ ; he rests from all his labours, intellectual and moral, as Adamic, and he enters into that rest of God which has existed in Christ in all ages.

The first series of four, it will be observed, are all in that world of thought said to be meta-physical, they cannot be reduced to physical forms, they are spiritual revelations, and it is in this light they require to be studied. 5. In the Fifth Commandment the law is positive ; in other words men are not supposed to be so bereft of natural affection, of intelligence, of intention, as to conceive the thought that father and mother are devoid of natural love ; or, that a child should not respond to parental love. The relationship is like unto that of spiritual relationship with the Father in Heaven, and with mother earth ; it is not reasonable to suppose that the source of life, even a frail mother, will cease to love her child ; the fruit of her grace and self-sacrifice. The importance of this law is that it is natural and fundamental ; it is simply an outrage on human thought that children should not honour, obey and love their parents. It is said to be a commandment with promise of a long life ; it has " the promise of the life that now is as well as that which is to come." 6. The Sixth Commandment is prohibitive, it bids man study his own soul ; it brings up the picture of Cain and Abel ; it gazes upon battlefields red with human blood, and, it asks from whence has murder arisen, and the reply is, out of the sinful, selfish, self-asserting, jealous, hateful hearts of men. 7. The Seventh Commandment prohibits Adultery, that is to say, it deals with man and woman as freeborn, as persons, as possessing rights and privileges, and as knowing the difference between thine and mine. As murder is the antitheses of truth, righteousness and love, the true moral nature of man, so Adultery is the antitheses of Grace ; it is selfishness and self-seeking. If the sixth is meant to protect human life ; the seventh points to a form of sin that is in its effects an outrage against the constitution of the universe. The conception is that the adult enters a world where there is

unity in love, as in a family circle. For the sake of personal pleasure, the gratification of sinful lust, the law of love is sacrificed. As suggested by Science, this conception of two units joining together and becoming one life, lies at the root of all knowledge ; and the marriage union of man and woman is the highest physical form of this great truth ; but, men and women know that the true union is much higher ; it is psychical, intellectual, moral, gracious and self-sacrificing. Here love is perverted, the best the world possesses, changes its form ; the serpent offers the apple of beauty, pleasure and wisdom, and, when it is eaten the beauty has vanished, the pleasure is gone, there is no wisdom to be found, all is vanity and vexation of the spirit. 8. The Eighth Commandment prohibits theft. There is not merely unity in family life, there is also community in society, in a nation, and in the world. If selfishness takes the form of greed, injustice, self-aggrandisement, robbery, then it follows that those who are robbed and dealt with unjustly, will be apt to cherish feelings of animosity against those considered to be their enemies. It is not a question of justice only, as between man and man, it involves all men in the Commonwealth ; thus the result will be not a kingdom of heaven in justice, righteousness, grace and self-sacrifice for others, but a kingdom of hell where there is chaos, and every form of evil.

The third series may be said to be a continuation of the second ; that is to say, the fifth is unity ; it is Power, divine power, as centred in parents ; the sixth is like unto Life, but it is life perverted bringing forth hatred and death ; the seventh tests the spirit ; whether it is true to the Divine Spirit in its polarity and unity or if it is dia-magnetic and dark as related to Heaven ; the eighth points to community in Spirit, in the family, society, nation and mankind. Truth, justice and righteousness are the fundamental realities in the Kingdom of Heaven and among men. 9. The Ninth Commandment prohibits lying, or bearing false witness against a neighbour. That is to say the kind, pure, just and upright man will be right, true and good in his own soul ; thus, as it is not expected that out of the same fountain sweet and bitter water will flow, so the man that is truly moral, and gracious, will express his thoughts in words that cannot be said to be false. 10. The Tenth Commandment prohibits covetousness. That is to say, the law of God is not satisfied by good deeds, right thoughts and true words,

the candle of the Lord, the voice of conscience, is used to discover if there is any leaven of evil left in the soul, because if there is it will work according to its nature, and covetousness is selfishness, for this is the root of every form of sin, because it is the spirit of man, in selfish opposition to the Spirit of God. The student may well feel dissatisfied with this abrupt conclusion of the moral law, as under the authority of Grace ; the conviction of sin may not come with prohibition, as related to murder, adultery, theft or telling lies, but when it says come now, expose the heart, and its desires, to the Divine Lawgiver, what can the sinner do but draw back his face covered with shame, because this claim speaks of spiritual condemnation. This is where the moral law of Mosaism condemned the self-righteous Pharisee, Saul ; not to do what is prohibited may be possible for a good man ; but, when it is a question of a desire, an emotion, a wish, then the serpent's head appears ; sin is there ; and the Moral law of God is not observed in spirit and in truth. Mosaism fails to reach the Ideal and the Real ; the prophets realised this truth and knew the difficulty, thus one of them in response to the thoughts of men, urged patience in the days of stress and trouble, and encouraged them with this thought : " What doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God." Beyond this the prophets could not go ; in spirit they were moralists ; they required not only prohibition but also the laws of justice and of mercy ; but above all, the humble walk of faith with God, because only through faith could the promised hopes to Israel be realised.

It is not necessary here to point out in what way the Books of Wisdom synchronise with the Principles of Being ; with the Generations in Genesis ; with the family of Jacob, and the nation of Israel ; with the ten Commandments ; with the first series of eight prophets, and with the second series. There is the same rhythm of movement and of development throughout the Scriptures, and thus they require careful study by spiritual analogies and likenesses. It is, however, in the Beatitudes uttered by Christ upon the Mount, that the spiritual harmony and unity to be found in all lines of thought are seen to converge. Here the true spiritual development is discovered ; it is round this centre, this Sun of truth, that all planetary systems of thought move ; here the light is radiant and all other systems reflect



the glory that radiates from this Sun. What the student discovers is that science and philosophy, history and theology, have all been very active expressing their views, their theories, their conceptions of the way men may seek after truth and righteousness, but, in the Blessings, the change in the method of thought is very significant, it begins by explaining the blessed conditions under which men are the citizens of the Kingdom of Heaven. This is what ought to startle the student ; the atmosphere is pure, the Teacher is worth listening to, the company is pleasant, thus as a matter of education, it is well to pause by the way to listen to the Master as with His pleasant voice He brings Heaven down to Earth ; gives to men pearls of truth of great price, and diamonds of wisdom above earthly value. He speaks with authority. He knows from Whence He came, When He began His journey, Why He undertook His great Mission, and What it means for mankind. If they are apt scholars He will tell them How they may attain to heavenly wisdom. He will explain to them not merely How they may discover the Name, and all that is involved in it, but, Who will guide them into the Palace to see the King's face in peace ; and, the companion Angel who will be their guide wherever they go, even under the most trying conditions of opposition and persecution.

1. About this Teacher it is well to know that He is by earthly generation, Son of David and of Abraham ; but, by spiritual descent His lineage can be traced back beyond Melchizedek, Shem, Noah, and Adam, as the Christ, the Son of God. As expressed by the Angel of the Annunciation, He is Emmanuel, or " God with us " ; not against us, but come to be our Saviour and King. The way in which Herod, the ruler, gave Him welcome at His birth was monstrous ; he would have killed the Child had not God intervened by sending the mother and Child into the land of Egypt. When Herod was dead the Child was brought back to Nazareth and dwelt there.

2. The Saviour and King was expected by those Jews who loved and served God. They knew that patriarchs, prophets and wise men had foretold His coming, and thus when John the Baptist entered upon his mission he prepared the way for the coming of the King and of His spiritual Kingdom of Heaven. The great succession of prophets came to an end with John ; he baptized and initiated Jesus, the Christ, into His great Mission of Salvation for mankind ;

and, at His baptism, He was named God's beloved Son, in whom He was pleased.

3. The Son of God, the Gracious One, the Sacrifice for mankind, the Saviour and the King, this is the ideal involved in this Man upon Whom the Spirit of God rested like a dove ; who was led by the Spirit into the wilderness of this world "to be tempted by the devil." The meaning here is that this Man had to face His earthly environment, and, like all other men, meet the devil face to face when working for daily bread ; when thinking upon things and thoughts secular and sacred ; and, when facing the greatest of all questions the relation of man to God, and of a man to his fellow-men. The question is this : a choice must be made between self-seeking, the highest flights of ambition, and the worship and service of God. What is stated as to the Lord Jesus Christ, is that no lust of flesh, lust of eye, or pride of life could in any way influence Him to turn aside from the pathway of truth and righteousness. The thought, as conceived by Science, is that here is a Man whose Spirit is not depolarised, whose Mind is not darkened by sin, and apparently no other explanation is possible. This being so it was fitting that the Light from Heaven should become radiant, and that the shadow of death, in its many forms, should be destroyed. Here the student will do well to pause and consider this great revelation of a perfect Ideal Man in the Image of God as good, true and righteous. All the past of history, in Grace, has been preparing for, and converging into, this Man and Son of God. He fulfils in Himself all that is required of man and mankind. He is tempted like other men, by what is below Divine ideals. He rises above all forms of temptation in perfect Faith in God. His Hope is in God that He will be truly and safely guided in the right way. He will wait in Patience, in perfect trust, the full revelation of the Kingdom, and how it will be made manifest. In Love, He obeys and serves God, His Father in Heaven ; and, in all this He is the Perfect Man and the Example for all who follow Him. The Man is more than man ; it is from this trial He goes on His way, clothed in the heavenly power of Grace for salvation, and as the Divine Sacrifice to take away sin.

4. This Man is conceived to be in harmony with, and like a perfect ray of, the Holy Spirit of God. The proof comes from the Pure Soul of the Man, because He is filled with the light of truth and the glory of righteousness. He

does not subscribe to Moses and Mosaism ; to Greek wisdom and culture ; to the ethical knowledge and moral power of Rome, but, passing all these by, He, at once, teaches His followers that the Blessed state cannot be attained through Mosaism, Philosophy, or earthly Power, but, by avoiding all such methods for the improvement of mankind, and getting at once into communion and fellowship with God. The first and greatest of all Blessings is to be poor in spirit to have faith in God, to be open to the influences from heaven, and thus to possess Heaven. The Second Blessing is to mourn over the past, to renounce the devil and all his works, and by this means to find comfort in God. The Third Blessing is that of meekness : it is the true polarization of the spirit as related to God ; it is opposed to pride ; for it is only by the spirit being true and right that the earth can be possessed and inherited ; when the spirit is depolarized man does not possess, he is possessed by an evil spirit that destroys. The Fourth Blessing means that the Mind of man will be put right, as desiring, and expressing all that is true and right ; in fact changed into a cosmos and filled with the fulness of God. The Fifth Blessing, it will be observed, changes the attitude of thought ; what can be seen is that the first involves God the Father ; the second finds peace and comfort in the Son ; the third is the indwelling of the Holy Spirit ; and the fourth is being filled with God's Spirit in righteousness. God is merciful ; every gracious merciful man will obtain mercy ; therefore, the privilege of being merciful to other sinful men. The Sixth Blessing expresses the true Moral life ; it is being like God as holy and pure in life, and in this blessed state the Face of God is seen. The Seventh Blessing is that of Divine Grace, the man has become a heavenly messenger, carrying to sinners the message of peace, and he is said to be a child of God. The eighth Blessing suggests what the messenger may expect from those to whom he brings the message of peace, and it is summed up in persecution, reviling and evil false reports. But in all this there is nothing new ; it is what the prophets experienced ; what the Lord of prophets, saints and martyrs endured ; and, as the kingdom of Grace and Sacrifice is the highest known stage of development of the Kingdom of Heaven every follower of Christ will try to comprehend what Heaven means, and rejoice and be glad in the midst of such troubles.

5. The Beatitudes, it will be seen, express the spiritual

Mind, as men say, the Heart of the Gospel of Christ. Here arises another subtle change in the order of thought ; it is from the psychical to the intellectual. The Mind of man is like unto something that requires to be preserved ; the Grace of Christ, that which is blessed, is as the salt, and if that salt loses its true savour, it will fail in the blessed work for which it is provided. The Gospel is as salt and it is also like unto light, therefore it is the means used to radiate forth the light of truth, works that are good and right, and thus show forth in a dark world the glory of the Father. About the Christian Gospel let there be no mistake ; in spirit it is not destructive but constructive ; not something altogether new, but the fulfilment of all that was involved in the past in mankind. For example, in the past murder was condemned by men, and those who committed this crime were punished with death. In the Kingdom of Heaven the law is that men should curb the spirit of anger, cherish the spirit of reconciliation and peace, and do all that is possible to avoid contention and strife, law and punishment. The law as related to Adultery was well known, and the consequences known to be grievous ; but the real remedy for this sin is purity of heart ; it is not even to look and to lust, because these are the conditions out of which the sin arises. The provision made to prevent Adultery is marriage ; it is being faithful and true in spirit, in thought, word and deed. The law as to oaths had been of use among men in the past, but, in the Kingdom of Heaven, lying and swearing, the taking of oaths, have no place ; they prove that men are sinful, but they fail to show that such oaths are worthy of being compared to straightforward honest truth. The law of justice is good in its place, and true ; but, Grace rejoices over judgment, by not resisting evil ; by forgiving, by doing what is kind, thus making the evil-doer ashamed of his evil deeds. The law of love to a neighbour is good ; but that of hating an enemy is altogether out of place. Are not all men neighbours and fellow-creatures ; therefore, the law of love is universal ; it is the law, the way of the Father in Heaven, who gives sunshine and rain to all His children. The law of love is not comparative, it is ideal and perfect, it is the heavenly standard of thought ; it is where the children are seen to be like their Father.

6. These reflections upon the ideals of men as related to the past are useful ; they suggest that development has



taken place, and that what the followers of Christ should aim at is perfection in thought, word and deed. The moral man, that is the man who has seen intellectually the vision of perfection, will not be self-absorbed in his knowledge, but rather study how to make the knowledge he possesses practical. The position here is that the old selfish, self-seeking spirit is cast out and the grace of giving is cultivated. Praying is not to be ostentatious, formal or selfish, but in the right spirit and in true words. Therefore, mercy and forgiveness must be remembered, because, the unmerciful man is not worthy, or fit, to receive grace and mercy from the heavenly Father. Fasting is not to be in outward forms or in appearance ; it is to be found in secret fellowship and communion with God ; it is the study of how to become right in spirit in God's sight, so that, the heart and the life may be in perfect agreement. Where a man's treasure is, there also is his heart and its affections. If the treasures are heavenly they are in harmony with light, and the soul shall be full of light ; but if the treasures are earthly, then they are diamagnetic, there will be darkness within ; and if what ought to be light has become dark, then "how great is that darkness" ? To sum up the moral condition of man, it is that of service ; if God is loved and obeyed it is well ; if self, the devil, or mammon is master then it is not well. God is above food, raiment, nature and the kingdoms of this world ; the first, the all-important duty and privilege of every man, is to seek for, and to find, the Kingdom of Heaven, and, with it all blessings will be received for time and eternity.

7. The man that in this spirit places himself and all his interests in the hands of the heavenly Father is not likely to be a harsh judge of the thoughts, words and actions of other men ; yet, it is well to remember that even where Grace reigns, the saved man may fall from Grace and instead of being merciful and gracious in spirit, act more as a hypocrite than as a child of God. Judgment is not only reflecting upon, and condemning the words and actions of other men ; it is also what is required by every man in his own thoughts, words and actions, so that he may not give to sensual men pearls of truth and wisdom for which they have no relish. If men are sensual creatures, it is better to let them alone ; it may be that when they are wearied of what can never satisfy their souls, they will discover their folly and be ready to ask about, and to seek for, what will satisfy

the immortal soul created in the image of God. It is really good for men that they should be awakened to their danger ; to get a glimpse of the door that appears to be shut ; to be roused to the conviction that now, or never, is the golden opportunity, the day of grace. If men by nature give good gifts to their children, then how much more will the Father in Heaven give to him who asks ; be found by him who seeks guidance ; and, throw open the door of Heaven to those who seek to enter in and be saved. The golden rule is that every man should act as he would wish other men to act toward him ; this is not the royal law of Confucius, the sage of China, which is, " Do to others as they do to you." The latter may be in a measure just, right and moral ; the former is of Grace and gracious ; it is very good, and, it is, motivated by Love, the royal law of the Kingdom of Heaven. In all these conceptions, as bearing upon the laws of, and the life in, the Kingdom of Heaven, this truth must never be allowed to drop out of sight that every man is free to choose his own way in the journey of life ; there is a broad way that ends in destruction and death, where every one tries to please himself ; and, there is what appears to be a narrow way that leads to the Life Eternal ; it is said to be straight and narrow, and, in a sense, this is so, because it is that of self-renunciation and sacrifice. But the broad way becomes very narrow and ends in death and the grave ; whilst the narrow way leads to Heaven and to the Life Eternal. May not men place implicit confidence in their guides who say they know all about the way of life ? Not so. Here the matter is of such importance that no earthly guides can be implicitly relied upon as infallible. The risk is tremendous ; it is a question of life and death ; it is building upon the shifting sands of time ; or, upon the Eternal Rock of Ages. If the soul rests upon the Lord Jesus, the Saviour, the Eternal Christ, then the safety is assured ; but, if upon any other foundation, and with earthly materials, then the day of trial and doom will come, and what may have appeared to be very beautiful, and well built, will fall into chaos, and that fall will be like a great ruin.

8. The Man who uttered such conceptions as these about the Kingdom of Heaven deserves to be considered as the Divine Teacher ; there is Divine Authority in His words, and they are worthy of the most careful study. Here the Sermon ends and the congregation is dismissed, that they may go to their homes ; or, if they prefer it, follow in

His footsteps upon His Mission of Healing the sick ; of casting out devils ; bringing order into the disordered mind ; of giving power to those paralysed ; of raising the dead and giving sight to the blind. His mission is that of Grace in all its fulness of healing and blessing ; but, it is also Sacrifice, denial of self, sorrow, suffering, weariness, rejection, arrest, trial, and death upon the Cross ; not these in semblance, but in reality as related to the physical body ; yet the truth that goes deeper than the Cross, death and the Grave is, that the Lord of Eternal Life could never die, and this is the great truth revealed in the Resurrection, and the Ascension into Heaven. This is not a new doctrine, it is involved in the Sacred Scriptures from Genesis to Revelation ; only men fail to see that the spiritual, the Divine Life of Grace, through Sacrifice, required to be carried out and made perfect in this way through the Son of God, the Saviour.

The line of thought followed tends to shew in what way Science has, in a marvellous way, found a safe and valuable platform of thought in the physical sciences ; and, in what way it is pushing forward to place the psychical and Moral worlds in scientific order. The light of truth thus shed abroad on the universe of thought has been applied to the Bible, and, what can be seen is, that the same law of development is applicable to all worlds of thought. All this may appear to be of value in the region of speculative thought, but, as related to everyday earthly problems, of little practical use. Such a conception is a serious mistake because it fails to grasp all that Divine Law means. Few are able to understand that Law is true standard of thought ; it is recognising the Divine Will ; it is setting in order what becomes a court of appeal ; it is truth and righteousness revealed to men. Law in this sense is not vain philosophy, or the theology of theologians, something deductive and evolved from the intellectual self-centred mind of man. It is positive truth, and, as such it tests all theories ; that which stands the test of Science is true because it defines, harmonises and unifies the thoughts of men ; what will not stand the test of science is known in the physical world as disease ; in the psychical world as chaos, disorder and darkness ; in the moral world as what is irrational, ugly, deformed, immoral, unrighteous, unjust, evil, sinful ; and, in the spiritual world of Grace and Sacrifice, as selfishness, self-assertion, unmercifulness and all that is in opposition to the

revealed Will of God. It is not asserted that this perfection of scientific knowledge has been attained, but it is conceived that the way has been found into this land of promise and that something has been done to conquer enemies and to take possession. As already suggested, it is not to be expected that this result is to be found in the physical world of thought ; it is the spiritual world, as found in the Bible, that must be studied ; the light will not come from the carnal and the earthly, but from the eternal and the spiritual world of thought.

Returning to the conception of war and its results, there is required a double syntheses, as arising out of what may be conceived as a double analyses of the history found in the Bible. There is the syntheses of all that is good and gracious ; and there is a syntheses of what is evil and devilish ; there is what harmonises with the Will of God, and there is that which does not conform to His Will, and is in definable opposition to what is true, good, right and gracious. This is a line of thought well known to students of the Word of God ; it is thought upon as dualism. Men are conceived as influenced by two powers, God, the Creator, the Almighty, the Good and Gracious ; and, by the serpent devil, the one through whom there is evil, disease, disorder, sin and moral death. The subtle thought to be remembered here is not of the devil as a creator, it is that he is an enemy and destroyer of what is good. In bringing about physical disease the devil perverts functions that are physical and good ; there is nothing new brought into existence, it is the reversion from Life to Force, and the lower power gains supremacy where Life ought to reign. In like manner in the psychical and moral worlds, the physical dominates over the psychical, and the Mind is darkness and appears to be in disorder in a state of chaos ; the carnal mind and the intellectual power dominate over the Moral man and the result is sin and death. It is a great truth that the serpent of evil may enter the presence of the God of Grace, then the perversion is very serious, as the result is known to be subjection to the lust of the eyes, the lust of the flesh and the pride of life ; what is from Heaven and heavenly may become degraded, earthly, sensual and devilish. It is within the range of possible thought that the devil may pervert the spirit of sacrifice ; that is to say, if sacrifice is made the means of self-glorying in any form, then this is a perversion, and a degradation of Divine Ideals.



Dualism runs through the whole Bible, as in Adam and Christ, Cain and Abel, Esau and Jacob, Edom and Israel. The old man with his lustings and the new man in Christ in the image of God ; and, again, there is Egypt and Palestine, Babel and Jerusalem, Babylon and the City of God. The one, class, and place, stands for what is earthly, the other for what is heavenly ; there is a continual analysis going on in history and the results are synthesised under these names. As germ conceptions Heaven and Earth include all history ; they are the places wherein all events take place. Cain and Abel are the prototypes of those who are the inheritors of Heaven and Earth ; every new phase of the warfare is a spiritual development, and it is from this standpoint that the syntheses can be studied. By Promise a Seed of Grace is appointed to bruise the serpent's head ; the serpent, through Cain, brings about the murder, and the Sacrifice, of Abel. By Grace God provides an Enoch in the generations of Adam, and the serpent beguiles the race of mankind so that in the mass they do evil only and evil continually. By Grace God reveals a way of salvation by the Ark ; and of judgment by a Flood ; but the subtle serpent seduces the saved man through drink, and his son through irreverence. God by Grace gives to the saved race a great inheritance ; the serpent's poison works in those saved the evil passions of pride, jealousy, hatred and war, and the result is the supremacy of Ham, of Nimrod, of Egypt, and of Caanan. War becomes a game for warlords and ambitious men, and nothing will satisfy them but lordship and dominion over all families and peoples. God in His Grace leads Shem in a better way by teaching him how to study and revere the blessed Name ; but, the serpent brings about division, strife and chaos of thought to prevent this race attaining to a knowledge of truth and righteousness. By Grace God called Terah and his family to leave Ur with its idolatry, pride, lust of power, and all that was contrary to the good will of God ; the serpent prevented family unity and thus separation, estrangement, and the lack of moral purpose, among the children of Terah. God in His Grace led Abraham into the promised land, and by Faith he lived therein with Isaac, his beloved Son, the Hope of mankind ; but, the serpent, the Caananites, and the enemies of God, prevented possession at that time ; and thus Abraham was taught that God meant to give him a better country, and, a heavenly City, and in this way the forms and the germs of great

spiritual truths were revealed to mankind.

God in His Grace taught the family of Abraham that Heaven is more than Power, it is Life also, and it is as Life that it specially enters into conflict with the powers of evil. Heaven and Earth, the Promised Land and Egypt, Abraham and Hagar, appear to be incompatible ; yet it is by Grace that they are brought nigh to each other. In what way will redemption come to mankind if these cannot combine, grow into each other, become one man ? God's reply is, through Grace, Faith, Hope and Patience in Love. The two forms of Life, Divine Grace and Sacrifice, and earthly carnal Life, are in their esesntial Being the same in kind, therefore, the problem is this, in what way will the degraded lawless Life become divine and be controlled by law ? The serpent would prevent this redemptive union and hinder in every possible way true spiritual development. This problem of how a wild vine can become a true vine is a difficult one ; the two natures are there, and only by special cultivation can the change be brought about. There is, however, a more serious problem to be faced when the question is this, How can the clean be derived from the unclean ? How can the gracious and the heavenly arise out of the moral, the earthly and the carnal ? This is the problem as it is derived from Eve, and also from Rebecca. The moral fallen mother becomes the mother of two sons, the one an earthly man, a Cain, or an Esau ; the other a heavenly man, a Seth, or a Jacob. The parable of Life is very subtle, and, perhaps, in this parable biologists will find suggestive hints that will help them in their labours. The truth here is that the carnal and the spiritual are unable to agree, and, to live together in peace ; the serpent takes good care that the symbol words, inheritance and blessing, will be means of strife, ill-will and hatred, from Cain and Abel, Esau and Jacob through many generations. Esau is not left without an inheritance and many blessings ; but the serpent beguiles the man and thus his desire is power, his pastime pleasure, his ambition wealth, titles, and a kingdom. By Grace, and in a way that Jacob does not understand, in his generations there is the development of the kingdom of heaven in family, tribe, and nation, and the serpent ever watchful tries to prevent the fulfilment of heavenly visions by stirring up jealousy and hatred against Joseph, the beloved Son. Here the wisdom of God surpasses the cunning of the serpent ; the brethren meant the death of their brother ; but, God meant that their evil

thoughts, words, and deeds, should be overruled for good, and for blessing to mankind. All these forms of blessing and of cursing, of good and evil, are germs of truth and genetical in their nature, and it is this twofold form of development as synthetic that is of so much interest.

This is the all-important truth in this world of germs ; the God of Grace means them for good, for blessing to mankind ; the serpent, with devilish, subtle power, tries to turn what is good into evil ; what will bring blessing to change it into cursing ; and this means a war in which mankind is involved and greatly interested. God in His Grace lays the foundation of a kingdom of heaven in Abraham, Isaac, Jacob and Joseph ; the serpent tries to turn the tribe of Jacob into the slaves of Egypt. God in Grace redeems Israel from Egypt and the devil does his utmost to prevent their reaching the Land of Promise. God in Grace conquers the Canaanites and gives Israel the promised inheritance ; the devil degrades the people through prosperity and idolatry, and the result is the downfall of the Commonwealth and bondage under the Philistines. God in Grace gives them an ideal ruler, priest and prophet, and the devil incites the people of Israel to reject their Saviour and Teacher, and to become like other nations, governed by an earthly king, with all the carnal and degraded conditions that are to be found amongst such peoples. By Grace the Lord sets up a kingdom on the earth that in its forms are prophetic of the Kingdom of Heaven ; a kind of ideal suitable for education ; and the devil sets to work to degrade and destroy this kingdom, by its sensuous forms, schism, strife, jealousy, ambition and war, and the end is destruction by war, captivity and disorganisation in a foreign land.

These are germinal conceptions in particular forms, ideas and ideals as found in individuals and a nation ; but, the great river of spiritual Life by the Divine Grace in Wisdom, was all the time flowing onward from the east to the west through Babylon, Persia, Greece, and Rome carrying in its current power, life, the spirit of knowledge, the mind that aspired to attain to truth and righteousness, to wisdom, and to moral power that would govern men according to law. The devil perverted all that God gave to men, as means of blessing, and thus power was used to destroy life to bring about death ; knowledge to advance magic and idolatry ; the knowledge of righteousness to corrupt men, wisdom to make men fools, and moral power to create an empire of

tyranny over slaves and conquered nations. The God of all Grace, Divine Love, sent into this world His Beloved Son, "Saying, they will reverence My Son"; the devil said, this is the Heir that claims the inheritance, Let us kill Him, then the conflict will be over and we will enjoy our possessions in peace; the devil got men to do this work, and the result was not peace, but war, the destruction of Jerusalem and the end of the Jewish nation.

Again the God of Grace intervened to restore men to spiritual liberty, by giving them, in spiritual power, the Holy Spirit of His Beloved Son. This movement was unique in history; it was too subtle for the devil to understand, but he did not give up the struggle in men, in families, in nations and in the Church; he perverted men from truth, righteousness, grace and sacrifice; he fanned the flame of strife and jealousy in families; he enraged tyrant kings and emperors; and he even went so far as to make poor fallen creatures, said to be Churchmen, declare themselves to be holy and sacred, as clothed with authority from Heaven and possessing infallible power and wisdom. The results of these movements are they not to be found in the pages of history; and, what men now dread is that another day of the Lord has come, a day of judgment, that will test all nations, and eventually lead them to consider seriously their true position in the light of science, of Divine Truth, Righteousness and Grace.

The practical application of this line of study is to lead men to think what all these things mean; and, to prevent, if possible, the subtle work of the devil in the future. This syntheses of dual powers operating on the one hand, for blessing and Eternal Life; on the other for cursing and death, are great realities, and science is inclined to say that, as related to the God of Grace, the way is full of light; but as related to the devil and all his works, the way is still dark and men can only follow the light they possess, until it pleases God to bring them to the sunrise and the perfect day. It is a very great matter to discern the way that science is pointing out, and only those who have given all these particulars their careful attention will be in a position to take a true estimate of the difficulties that are to be met and overcome. Individual thinkers require to emancipate themselves from the thralldom of the past, with all its opinions and theories; and, what has to be understood is that the Kingdom of Heaven is not here, or there; to



become a reality it must be within a man. This is a problem of the first magnitude ; it is high as heaven and deep as hell ; but, it narrows down wonderfully when it is seen to be one of personal choice and decision, as related to God and Jesus Christ, as compared with the devil, or the Mammon of unrighteousness. What seems perfectly plain is that the devil method of selfishness, and self-assertion, being lawless, can never bring a man to truth, righteousness, reconciliation and peace with God ; and, to be wrong toward God and divine law, is, to choose and follow the wrong way, because the end of this way is destruction and death. It is not merely to fight on the wrong side under the wrong captain ; it is to fight a losing battle, because, in the nature of things, it is not possible for a man to travel on the way to hell all his lifetime, and, after death to waken up in heaven. The study of ethics and morals is not to be despised, or thought to be unprofitable ; but, it is important to realise that a man cannot regenerate, save, redeem or restore his own soul ; if he will choose the Adamic life and portion, he is in bondage ; because liberty, freedom, spiritual life and enfranchisement are gained by becoming a new man in Jesus Christ. This is first, and of chief importance ; after this study what His teaching is about the state of the Blessed Life and its order of development.

But what has this to do with war, and service, and enduring hardness as a good soldier of Jesus Christ ? A great deal, in this way, it is here that the great battle has to be fought and victory won ; the man must abhor lawlessness and self-assertion, and train himself to work, march and fight in harmony with his companions in the family circle and in the society in which he moves. This form of language is in common use, it is derived very largely from the Kingdom of Israel, and it is involved in all forms of organised society. What the student understands is that a great battle is raging in four worlds of thought, as physical, psychical, moral and spiritual ; and, being a man, a member of Society, a freeman with rights and privileges in the State, and also a member of Christ's Church militant, he is in duty bound to take his part in this battle for health, for sanity, for truth, right and justice, and for the extension of Christ's Kingdom and the overthrow of all evil powers. It is inconceivable that subscription to the Beatitudes, and the laws of the Kingdom of Grace, shut out all other claims in kingdoms that are lower in their order ; it is not for one man

to dictate to another what are his privileges, and his duties, in the great campaign of life. If it please the King to exempt one man from painful and unpleasant duties, it is well ; but, what the masses of men will realise is that the individual should not, in the spirit of self-assertion, set himself above the laws of the Commonweal, else in doing so he may make the grave mistake of hindering the advancement of society, and also of the moral kingdom which is Christ's. It is fully granted that, as an individual, a man should in every possible way live the Blessed life as explained in the Beatitudes ; but, it is equally true that as a member in a family, society, or nation, it would not be right to permit evil doers to do what is immoral, wrong and devilish. This is a very grave question and not one that an individual can settle offhand ; thinkers must get beyond the ideal, and the individual standpoint, and try to apprehend the teaching of history and the Will of God in this matter. In the light of the law of development, should all men be compelled to live the Blessed Life ? The thought has only to be expressed to see that such compulsion would be out of harmony with the laws of the Kingdom of Christ ; for as can easily be seen, the Divine Purpose of Grace has not been carried forward by compulsion, but by persuasion, education, revelation and love. It is true that Christian nations, and individuals, are in a true sense, under the laws of the Blessed Life in Christ ; but, if their stages of development are those of the patriarchs, of Israel, of the Jews, of the Roman Empire, or of modern Christian nations, then they require to be dealt with, not in an ideal way, but practically in that condition in which they are living. This is true as related to the world as a whole as at different stages of development, from the Papuan to the saintly Christian. To the individual man also, for he passes through all these stages of development if he is thoughtful, earnest, and wishes to grow into the knowledge of God and of His Grace in Jesus Christ. Nations can be studied under the same law of development ; and, in history, how they have advanced, or how they have fallen back from high ideals, can be traced. As it is in these realms of thought so it is also in the religious world in what is spiritual as related to God and truth.

Sin is a terrible fact, and in what way it has operated during past ages is well known ; but perhaps, sufficient attention has not been given to the crises in history that appear to teach men in what way sin and Grace has been in

constant conflict ; in what way God in His Grace gives repeated blessings to men ; how they receive, despise, and reject Heaven's best gifts ; and, in what way each age ends in a consummation, that is a war, and a decisive battle, a judgment upon evil-doers, an approval of the righteous and the giving of new higher gifts and graces, to become endowments and possessions of great value for future generations.

1. The first age is from Adam to Noah and the Flood. It is recorded that those who lived in this age became very wicked ; " evil only and evil continually."

2. From Noah and the Flood to Babel and Nimrod ; to empires and wars that disorganised and destroyed societies and nations.

3. From Abraham to Joseph and Moses, and the Judgments upon Egypt.

4. From Moses to Joshua, Samuel, David, Solomon and the Captivity in Babylon.

5. From the Captivity, in the light of the history of the past, in all the nations of the earth, to Babylon and the Restoration under Cyrus of Persia.

6. From the Restoration under Ezra and the Jews, including Persia, Greece and Rome to the coming of Christ and the Fall of Jerusalem.

7. From Jesus Christ through the period of 1,000 years to the conflict and struggle between the Empire and the Papacy.

8. From the Crusades, through Renaissance and Reformation, to the present day, even to this great war that threatens to involve all the nations in destruction.

What has to be noticed in this study is that God kept on, in His Grace, giving new revelations to men ; that such revelations were means of blessing ; that men were benefited ; but, as a rule, they remained unthankful and rebellious ; they chose the side of sin in the conflict and fought against truth and righteousness.

1. Grace is revealed in Power. God is Righteous, thus judgment and punishment as by the Flood. The moral order of society and of the universe remained operative.

2. Grace is manifested in Life, and in all earthly blessings bestowed upon mankind.

3. Grace is in Spirit Power, as in Abraham, Israel and in all nations.

4. Grace is in Moral Life, it is all that is involved in the history of Israel.

5. Grace is in Intellectual Power, to know truth ; this is the endowment given to all lovers of truth through all the ages and in all nations.

6. Grace is in Moral Life ; it is that instinctive aspiration after goodness, truth and righteousness desired by all good men in all nations.

7. Grace is above and beyond all these revelations and manifestations ; it means God with us in Jesus Christ ; and His Spirit in us, revealing Christ as Saviour and Son of God.

8. Grace is Sacrifice, following Christ in His Spirit. Men have tried many ways to overcome evil and to find forgiveness and peace with God, but they will find that the Divine Sacrifice is the Lord Jesus Christ ; and, the Blessed way of Eternal Life is that explained in the Beatitudes.

As can be seen history is the record of the giving, in Grace, of Divine gifts and graces to men by God ; and, what is remarkable, these are never cancelled, they continue operative, and this is why spiritual development has taken place.

Men have age after age tried to frustrate the Grace of God ; they have brought judgments upon themselves ; and this is the reason why they have failed, and lost their positions in history and in spiritual developments.

Because sin is what it is, rebellion against God, lawlessness, selfishness, and self-assertion, it is impossible that sin, the Adamic man, the devil, can prevail over Grace. It is plain that sin can only produce disease, disorder, lawlessness and spiritual death.

Empiricism, Science, Philosophy and Religion agree in this, that order and law, harmony and unity, the fear and love of God, as revealed in Jesus Christ are what men require for Regeneration, Salvation, Redemption and Restoration to the favour of God, and to permanent peace.

It may be well to notice in connection with this warfare that has been carried on throughout past ages, that it is one of the relations of men toward God, as their Creator, Father and Redeemer. What Science is impressing upon men is that order and law are to be taken seriously ; they explain facts as they really exist in their true relations. It is seen that God, as Lawgiver, is the Author of all good, in Nature and in Grace ; men must face this result, see how reasonable it is, and render praise, honour and glory to God.

Every thoughtful man knows that he is not the creator and cause of his own being and existence ; he is created and



caused ; therefore, the fitness of his living in harmony with his environment. Man is meant to live in tune with the universe ; as a divine microcosm he is so constituted ; intellectually he is able to discover this unison, the proof of failure is found in the discord in his own soul.

The cause of all trouble, discord, war, is found in the fact that man has sinned against God ; he has degraded himself below the standard of moral manhood ; and thus, the failure intellectually to see truly in the light that comes from God, Science, Philosophy and Religion are becoming convinced that there is no solution for these difficult problems conceivable, except that of living in conformity with the Divine Will as revealed to men in Nature and in Grace.

Further, it is being impressed upon men that the Lord Jesus Christ alone, of all men, really understands the true position. He alone has taught men what the Blessed Life means ; and, it is through His teaching that they are enabled to say that they are able to see the way that leads to "the inheritance of the Saints in light." In the light of His teaching ; and of the ultimate Principles of Being, it may be well to apply the Principles of Being to God as Attributes ; and, to consider, The Lord's Prayer, as suitable for men.

1. POWER is attributed to God as the Almighty, and as Universal ; there is no power apart from Him ; from Him all power is derived.

2. LIFE is attributed to God, as the Life Eternal. His Life has been revealed, made manifest to men by germs, seeds, organs, organic bodies ; and by man through heredity and environment.

3. SPIRIT is attributed to God, as Holy, Eternal, All-Wise. This is the mystery of Being, Existence, the power to know ; man, as spirit and spiritual, is derived from the Divine Holy Spirit.

4. MIND is attributed to God as the Fountain, the Source of all Thought. It is conceived that the Creation, and Man, reveal God's thoughts ; they make manifest His Mind. Man is like God, in this way his mind may become the epitome of the Mind of God.

5. INTELLECTUAL POWER is attributed to God as the Author of relations, order and law. As Divine Wisdom He is the Source of all true knowledge ; what men are taught, and know, is true and right, if the interpretation is in harmony with God's Wisdom.

6. MORAL PERSONALITY is attributed to God, as good, kind, just and holy. He is the All-Wise Ruler and the Just Judge.

7. GRACE is attributed to God, because He Gives and Forgives ; He is Gracious and Merciful toward sinful men.

8. SACRIFICE is attributed to God, because by giving up His Beloved Son, as the Divine Sacrifice, to take away sin, He brings about a way of reconciliation and peace, whereby sinful men, in, and through, the Lord Jesus Christ, are forgiven and are adopted into the Divine Family in Heaven and on earth.

All these Powers attributed to God are conceived to be His Name and Nature. "In Him men live, move and have their being." Nature, Man, and the Universe are forms through which His glory is revealed.

Therefore, it follows that the Lord's Prayer gives fitting expression to the wants of men.

1. He is our Father, the Almighty, in Nature and in Grace.

2. As Source of our Life, and of all blessings, men ought to revere His Holy Name.

3. He reigns in Spirit, and in spiritual power, in Heaven, and He ought to do so upon the earth.

4. The doing of God's Will means perfect conformity to spiritual environment, in Nature, in Grace, and throughout the Universe.

5. The prayer for daily bread means the dependance of the children upon their Father for all their wants, for this life and the life eternal.

6. Prayer for forgiveness of sin is also a prayer for the forgiving spirit by which there is reconciliation and peace. It is At-one-ment that is the great problem of life.

7. Grace means guidance and deliverance ; it is being led away from evil unto good, and made "more than conquerors" through Christ the Captain of Salvation.

8. He is the Divine Sacrifice for sin, therefore, to Him is given "the Kingdom, the Power and the Glory for ever. Amen."

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